

Ptolemy's <sup>ÆTIC. AND
KET.</sup>
Quadrupartite;

O R,

FOUR BOOKS

CONCERNING

The Influences of the Stars.

Faithfully Render'd into English from

LEO ALLACIUS,

Library-Keeper to the *Vatican* in *Rome* ;
And Diligently Compared with the Best of
other *Greek Copies* and *Latin Translations*.

To which is Added,

Variety of Notes and Annotations Explaining the most
Difficult and Obscure Passages in the whole Subject.

And also an Appendix for the better Understanding
of Ptolemy concerning

Part of Fortune.

By JOHN WHALLEY, Student in Astrology and Physick.

LONDON: Printed for John Sprint, at the
Bell in Little-Britain.

TO

The most Eminent and Profound of Astrologers:
Mr. John Partridge Practitioner in Physick in
London, and that Learned and most Ingenious
Physician Michael Cudmore, Doctor of Physick
at Drogheda in Ireland.

Most Esteemed Friends,

Y^OUR Knowledge extraordinary of Men and Books in
General is such, that it would be but beating of Air,
and trifling with Time here to tell you, that the Gene-
ral End of Dedicating Books, is either to obtain Personal
Favour or Pretend, or otherwise Protection for an Un-
worthy Subject: and I doubt not but both you and all others
that know me, will easily believe, that the Task wold not be
hard for me to find some Patron both Eminent and Honoura-
ble, from whom I might (not without good reason) hope for
such favours: and who would perhaps have been well pleased
to own both me and the Protection of a Subject by which
his Author for no less than 1600 Years past, hath justly
merited from the most Learned Men of the whole World,
no meaner a Title, than that of Prince of Astrologers. But it
ever was my Opinion, that whatsoever Book or Man, hath not
parts sufficient to Recommend that or him to the World with-
out Flattering, Sycophant Dedications, (more common to
Books now a days then Worth or Learning) deserved not any
Great, Good or Ingenious, Worthy Mans Favour: and
tho' I want not perhaps Vanity enough to suppose my self more
Worthy, then some others are willing to believe: yet Solomons
Choice with me is of such Value, that I prefer one Grain of
Wisdom and True Knowledge, before all the Ill gotten Pelf
and Transitory Honours in the Universe. If I get the Sub-
stance, let who will take the Shadow, which in its extent can
last no longer then to the End of this Transitory Chapter: but
my choice, till even the whole Book of time shall be no
gross.

The Epistle Dedicatory.

And Gentlemen, tho' unworthy to be Numbered among Men
of Learning my self, yet my knowledge of yours is such, and
especially in the m^t Admired and wonderful Labours of
the Renowned Ptolemy, that to Dedicate them to any other,
would be to be wanting to my own Reason, and to be unwor-
thy Guilty of the Greatest of Injustice to so Worthy and
Learned an Author, and Ingratitude to you, who beyond all
others understand him best, and Encouraged me thus to Aven-
ture to present the World with Ptolemy in English. And
therefore I hope by virtue of all Engagements and Ties of Friend-
ship, I professe my self to have in each of you, that you will Par-
don my Declining to Dedicate so Great a Subject to some
Prince or other Great Man, and pluming instead thereto
(without Your Knowledge or License) thus Joyntly to prefix your
Names at its Beginning, since tis not to Crave Protection ei-
ther for the Subject it self, or its Publisher.

Not for the Subject, because you both well know it wants none.
Nor for my Oversightes of mine, because I think the most mate-
rial that Escap't the Preſe's are Mended in the Errata; but if not
in my thoughts it would be impudent to desire you or any others
to proteſt them: But as you two are all the Competent Judges.
I know of the Matter, I thought it could not be impertinent
thus to Joyn you together, that I might not want the thoughts
(of as many as I could think Qualifyed) for a Subject so Impor-
tant.

For as there are few Mens Coats so Sound but some Sharp sighted Criticks or other will find Holes in them. I expect my part
of this will not escape Scot free; I never pretended to Perfection, but
well know I haue my Infirmitie's, and let him that is free cast the
firſt ſtone at me: But being confident as well of your Integrity and Justice, as of your Abilities, I affirme my ſelf of Judgment impartial; and if I fall by it, my Satisfaction will be,
that it is by the Wisdom of the moſt judicious: but if I ſtand it
will be no ſmall Pride to me, that ſo great Judges have been
pleased once to own. —

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Worthy Friends

Your Unfeigned Faithful Brother in Astrology,

John Whalley.

To the Reader.

READER,

IT Is not to shew my self Fond of Scribbling, nor to Increase the Number of Books of Astrology in the English Tongue, (of which there is already more then a good many) that makes me therein thus to Mid-Wife Piulemy on that Subject to the World: But for that having my self for many Years, successively been deluded by the Adulterous Innovations pregnant in the Astrology common to that Language; in meere pity to others who may be no less Fond of this Excellent Enquiry, and yet for want of Knowledge of Greek or Latin, or where or how to procure this, or any other Authentick Author on the same Subject, who I reasonably suppose have as great reason to remain as ignorant thereof, as I my self had so long been, & therefore to let them see what horrid abominable Stuff, the generallit: of our English butchers have Intruded upon the World instead of a True & Genuine Astrology; and as much as in me lieth, to give Truth a more Visible being.

Whence these Scandalous Ridiculous Falshoods, had their Original, I will not liere Controvert, but most certain it is, that they have been more then a little Improved, even by soone of the greatest pretenders to Astrology of the English Nation, and (not to Rake up the Ashes of such as are long since past the Power of a Recantation) in a much more and particular manner, by Mr. John Gadbury and Mr. Henry Coley, two Gentlemen, who for many Years past have more then a little Boasted of their Knowledge in Astrology, and of their Abilities beyond all others their Contemporaries; teaching in all its parts: and yet notwithstanding, have Lived to see their Voluminous Spurious Stuff, most Justly and Deserv'dly Detected and Exploded, without being able (notwithstanding their Noisy boastings) either to Protect or Defend them; or doing either themselves or others the Justice to Renounce and

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Decry them, to prevent others being (as they themselves have all along been Deluded and) Deceived by them.

The First and Only Man of the English Nation (as far as I have been able to inform my self) that Understood the Ptolemeian Astrology (before Mr. Partridge) was Dr. Francis Wright, a Man of Great Learning and Study, who thereby well knowing what Delusions the World Labour'd under in the Common Astrology, the better to Advance in its place this Truly Natural and Primitive Purity of that Art, (as I have been assur'd by Mr. Coley) Labour'd to possess him. Mr Gadbury, Mr. Lilly, Mr. Hooker, Sir George Wharton and others the most Famous Pretenders to Astrology of his Time, thereof : but the Good Old Doctor being something Humoursome, and those he endeavoured to inform either too Wise, or too Opinionated of the Value of their own Delusions, Contemn'd the Old Man's Good Intentions, as only the Effects of a Crayzy, Brain-sick Disorder ; which so Disoblig'd the Doctor, that he resolved it should die with him ; and when Mr. Partridge afterwards by a meer chance came acquainted with him, by means of a Wonderful Prediction the Doctor had made concerning the Death of a certain Gentleman, whose Nativity both Mr. Partridge, Mr. Gadbury, and other Astrologers had Calculated, and which the Greatest Pretenders of them by their Common Astrology could not give any Reason for, it was with wonderful Labour and Pains Mr Partridge Glean'd it from him ; while Mr. Gadbury and Mr. Coley to this Day remain ignorant of it : which indeed I admire not in the latter : but to do Mr. Gadbury Right, his Learning and Natural Parts are such, as to leave no Room to conclude his Ignorance of it, ' to proceed from any other than an Unwillingness to let the World see, that after so much Noise, as he has made about the Restoration of Astrology, and so many Books as he have Published to Teach it, to others, that yet he should remain Ignorant of the Truths of it himself.'

But tho' the much more truly Ingenious Mr. Partridge, (who as a Testimony of his admited Knowledge, of the won-

derful

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W^or^oldly Truths of Genuine Astrology, in his *Opus Reformatum* and *Detectio Genitutatum*, have done more for the Advantage and Reputation of that Art, than all the Men that were ever Born in the English Nation,) was once under Circumstances of Knowledge therein no whit Superior to Mr. Gadbury or Mr. Coley, yet as soon as he got his Eyes open, thought it much more worthy to Explode his former Labours, then by Applauding them to hazard the Ruine of others, or the Art whose truth only ought to be supported. And indeed excepting what hath been done by him as aforesaid, there is not any thing in the English Extant before this, worthy the Name of Astrology or any Ingenious Mans Perusal: but for the most part is generally meer Bombast-Stuff, from one Ignorant Author to another, Handed down to us without ever Observing how very Rarely their Rules agree with Experience, which is the only Couch-Stone Astrology can be tryed by.

There have indeed been often Published, and in particular by the Authors before-named, A *Centiloquium* or *Century of Aphorisms*, said to be Ptolemy's, but he that shall with Understanding Read the following Treatise, and allow it to be Ptolemy's, will I believe soon Joyn with me in Opinion, that Ptolemy had no hand in Composing that matter; nor can I find whence they that promote it, pretend to Derive it: for I am sure the *Quadrivariise* contains nothing like it.

So Famous is the Name of Ptolemy (throughout the whole World of Learning) for his wonderful knowledge (beyond all others in Astrology, that he hath justly Merited from the most Ingenious, the Title of Prince of that Profession: by reason of which, some of the more Ignorant Pretenders to that Art, have weakly Dream'd and Publish'd to the World, that he was A King of Egypt. But to Convince those Gentlemen of their Mistakes, Collier in his *Historical and Geographical Dictionary*, (a Book highly Valued by the most Learned) gives us a Narrative of no less than Thirteen of that Name, who Ruled as Kings in Egypt; and of one who was Son to the first of those Thirteen Kings, called Pto-

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Ptolemy Gerænus, who Traitorously Killed Eschylus, King of Asia and Syria, and Usurpt the Government of Macedon in the Year of the World 3773.

Secondly, Ptolemy Sir-named Appian, Bastard Son to Ptolemy the 7th of Egypt, who by his Father was made King of Cyrene, between Egypt and Libya, and who having Reigned about 20 Years, and Dying without Issue, made the Romans his Heir, for which the Senate ordered the Citys of his Kingdom to be for ever free.

Thirdly, Ptolemy a Jew, Son of Abobus, who Marryed the Daughter of Simon Maccabæus, Prince and High Priest of the Jews. And at a Feast Murdered his Father-in-law, Anno Mundi, 3919; and afterwards his Widow, and all his Sons excepting John Hyrcanus, their third Son.

Fourthly, Ptolemy a grand Heretick, in the Second Age, and Disciple to Valentinus; who added several Fopperies to those of his Master. Giving to God two Wives, Understanding and Will; saying, that on them he engendred other Gods.

Fifthly, Ptolemy an Egyptian-priest, who in the time of Augustus and Tiberius, was Famous for Physick, and Writing the History of the Kings of his own Country.

But neither of these was Ptolemy the Prince or Astrologers. He who by reason of his Learning, is generally taken for him, is, Ptolemy Philadelphus, the Second King of that Name of Egypt, who obtained from Eliezer the High Priest of Jerusalem, a Copy of the Old Testament; and with it 72 Jews, who Translated it from the Hebrew into the Greek: for which he Relased 120000 Jews, that were Captives in his Kingdom; and made very Magnificent Presents to the Temple. And having Reigned 40 Years, and made Alliance with the Romans he Dyed Anno Mundi 3807. viz. 993 Years before the Passion of the Saviour of the World. For this our Ptolemy was not a King, either of Egypt or any other Country; But Claudius Ptolemy, who in the Second Century after Christ, in the Reign of Antonius Adrian, &c. Flourished in Alexandria in Egypt, where he was

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was both *Born* and *Educated*. However Originally of the Land of *Sem*, and the Province of *Pheṇiūdias* or *Pentufiam*, and for *Mathematical Learning*, one of the most Celebrated the World ever afforded. But in *Geometry* and *Astrology*, he Excelled, and in *Astronomy* was most Curious.

He Writ several Choice Books on several Subjects; particularly of *Geometry*, *Geography*, *Musick*, *Astronomy* and *Astrology*; of which beside this present Treatise, I have Compaſt his *Almageſt*, *Geography*, *Planispherium*, and *Harmony*; and have Read and heard of several others; particularly, I find one of *Astrology* mentioned by the Learned Sr. Christopher Heydon, Page 59. of his *Astrological Discourse*, of the great Conjunction, 1603. call'd *De inerrantium Syderum significacionibus*; of which it seems there are two sorts. one *Suppoſitious*, set forth by *Leonicus*, the other *Real*, by *Fredericus Bonaventura of Urbin*, Translated from the Greek into Latin, about the latter End of the 15th or beginning of the 16th Centuary, wherein belides the Experience of the Egyptians, he hath Recorded the Observations of *Dositheus*, *Philippus*, *Callippus*, *Eudemus*, *Meton*, *Conon*, *Metrodorus*, *Eudoxus*, *Cæsar*, *Democritus*, *Hipparchus* and others, the most Famous for Cœlestial Sciences before his time: which Book I could never yet compass the sight of; and therefore if any Lover of this Art, or other Person have it, and please to favour me with it, by way of *Loan* or *Purchase*; I promise them that it shall be for the Advantage of the Publick: for I think it would be no small Injury, that any thing that came from so Admirable an Author should be lost, or Buried in Oblivion.

His *Geometry*, *Astronomy* and *Geography* are so well known, that it is needless here to lay any thing of them. And as to his *Harmony*, no meaner a Man then the Great *Wallis Professor* of *Geometry* at *Oxford*, and one of the most profound *Mathematicians* now living, thought it worthy his Labour and Charges to Translate it from the *Greek* into *Latin*; and as a Testimony of the Great *Ptolemy's* Great and Universal Learning, its thought the World never afforded, so profound.

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Profound and Learned a Piece of Heaven; and which therefore
(if not Discouraged) I intend ere long to present the World
with in English.

As to his ~~Person~~, I find in the Epistle to his Almagest,
that a certain Prince named Abaguate, in his Book
which he calls *The Choice of Sciences, and Beuty of Words* ;
saith " Ptolemy the Prince of Astrologers, was of an ordinary
" Stature, White Complexion, a Broad Gait, having small
" Legs, and a Red mark on his Right Cheek; his Beard Thick
" and Black; his Fine-teeth half Covered and Open; his Speech
" Sweet and Pleasant; in Anger Severe, and hard to be Paci-
fied; he Delighted and Rid abroad much on Horse-back, Eat
" little, and Fasted much; was spruce in Apparel, but had a
" Sinking Breath. He Died in the 78th Year of his Age.
Hitherto of the Author.

Now of the Book it self, there are many Greek Co-
pies and Latin Translations; but that from whence
it is wastaken, was that of Leo Allatius, by Birth a Gree-
cian, who for his great Knowledge of the Latin Tongue, as
well as that of his Native Country, (in which this, and
all the other Works of Ptolemy were Originally Writ,) that
for it, he was by the Interest of Cardinal Bista, promoted
to be Liberry-Keeper to the Vatican in Rome; where at that
time, the Choicest Books that Gold, Silver, Favour or Interest
could procure, were (as they still are) preserved. So that the
Premises considered, it is not unreasonable in my thoughts
to conclude, that a Man of so Great Learning and Parts and
Opportunity, as Allatius had; and so well Inclin'd to the Art, as
his Labour of Translating this Book, (as aforesaid) bespakes
him to be, would (to Gratify his Pains) chuse not the
worst, but the most Undoubtedly True Copy that could
be procured, to make his Translation from: and if that
was so, as I periwade my self it was, I hope my choice
is not to be Blamed.

Some Cry up Cardan upon this Quadruplicate; others
conclude Melanchthon's Translation of Ptolemy to exceed all o-
thers

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others ; and indeed they were all Men of such Profound Learning and Parts, that their Candor as well as known Abilities for the performance seems undoubted : But as this of **Leo Allatius**, was the first, I cannot for the reasons of the last Paragraph, but conclude it to hit the White as near as any other Original or Translation whatever. And as that of **Leo Allatius**, was the first time it ever was in Latin, so this is, the first time ever it was in English. And however some of my canseleis Enemies may suggest concerning its coming from my hands ; I flatter my self with Assurance, that I shall hardly live to see it amended : for tho' it was first Translated from the Latin, yet it hath been since so closely Revised and Compar'd with the Greek, that I believe I may without incurring the Censure of a Crime, venture to say, That it sticks as close to the Original, as the English can conveniently give it. And to make it run the smoother therewith, where the Greek did not give words sufficient for the English, there are such other Words as were needful, added between two such Crochets as these [and in a Character Different, as this is from the other.] But if any think they can do it better, let me tell them, as it far easier to Carp then Copy, so when a thing is once done, then every one may the easier do it. And perhaps, now I have broke the Ice, others my step after me, and indeed I care not how many ; for the more the merrier, for what I intended hereby, is purely and only the more candid Service of the Publ ck : and if it be not as well done as it ought to be, or the Subject may admit of, I wish it were, and should be heartily glad to see my mistakes (either in this or any thing else) amended. But whether that be done or not, let it be remembered, that it was by my hands, the World first had Ptolemy in English.

I was indeed told several Years since, that one **Wishop**, pretended to be about it : but finding he so long delayed it, I adventured at it ; and am of Opinion that if it had not been for me, the world had been yet much longer without it. And indeed if Mr. Wishop had ventur'd up-

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on it, unless he had done it much better, than he did his *Marrow of Astrology*, the World is far better without it; for whatever he doth now, I know no'; yet I will venture to say freely, that when Mr. Bishop writ his Marrow of Astrology, he did not understand Ptolemy.

And that I may not be thought, to offer this in prejudice to Mr. Bishop, page 84 of his *Marrow of Astrology*, in the 10th Paragraph, he tells us "The Givers of Life are in Number five: viz. the Sun, Moon, Ascendant, Mid-heaven, and Part of Fortune; and they which respect any other must needs run into Error & Confusion; and this (he says) is conformable to the Doctrine of Ptolemy (for so he says the whole Book is;) But this we Deny; for first we say Ptolemy nowhere useth the Mid-heaven for nothing but sometimes and upon some occasions, useth not only the Sun, Moon, Ascendant & Part of Fortune, as also the Benevolents ♀ and ♀, but also ℌ, ♂ or ♀. Of which see more Chapter the 12th. and 13th. of the Third Book next following.

And page 85. of the same Book, and in the last Paragraph, Mr. Bishop tells us, "There are five places in the Figure, from whence the Anaretæ or Billing Planet is to be taken; and are as followeth; viz. the 2d, 12th, 8th, 6th, and 4th Houses, preferring the 8th. and its Lord first; the 4th. and its Lord next; the 12th. and its Lord next; the 6th. House and its Lord next; and last of all the 2d. and its Lord. And note this (says he) that the 12th House commonly denotes Self-Murder, or wilful Sickness, as also Diseases Un-natural; the 6th. Diseases Natural; the 8th. House Death both Violent and Natural; the 2d. House Death through Covetousness and Despair; and the 4th. House is the Grave and end of all things. And abundance more to like purposes, and conformable to the Common Astrology, which indeed he better understood than Ptolemy: for it Ptolemy teacheth any such Doctrine, I never saw it; for all I ever saw of Ptolemy concerning Nativities, is in the following Treatise, and all I can there find concerning the Anaretæ, is in the

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Chapters last before mentioned, and in the last Two Chapters of the last of these Four Books; and if there be any thing there conformable to Mr. Bishop's Doctrine concerning the *Hyleg* &c. *Anæcda*. I candidly confess I do not understand Ptolemy. And if I do understand Ptolemy, Mr. Bishop did not at the Writing that Book of his, and if he hath Learned better things since, he hath been unkin'd both to the *World*, and himself, not to Recant and Desert such Egregious Overights and Fallacies, which tend only to lead young Tyrants and weaker Under-standinges out of lesser Labyrinths into greater. Or, if he pretends it to be another sort of Astrology, he had done well, to *Father* it upon its own Author, and not make the Prince of Astrologers, a Stalking-Horse to bear such *Asses Erronious Burdens*. Princes ought not to be dealt with worse than *Borrows* and *Cameras*; and to be made to bear *Burdens* not to be Supported: and tho' Ptolemy was not either a King nor Prince by Birth, (as Mr. Bishop in particular weakly Dreamed,) yet such as cannot deny his knowledge in their Art, Justly to Intitule him to be the Prince and Principal of their Profession, ought not to affront and Abuse him; but duly pay the Veneration Justly due to him, and the good Laws he left to Guide them in their Profession.

He that exposes himself to the Publick, in any thing that may continue, and hath the least Sence or Value for the Reputation either of himself or the Subject he writes of, ought very cautiously to consider, and have a special care how she presents either the one or the other, to the Reproductive censures of the Ingenious part of future Generations; which (when not able to speak for himself) will bring a Stink upon his memory, worse than that of putrefied Carrion, or Assalretida.

As I said before, I urge not this in Prejudice to Mr. Bishop; for of all the Pretenders to Astrology now Living, (and I believe I know most of the Eminent publick Professors both of England and Ireland.) I have not the least Knowledge of Mr. Bishop, otherwise than by his Book or Hearsay: But the real reason why I offer this, and what of like kind I have

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have in my Treatise of Eclipses laid of others, is purely and only, for Advancement of the Truth; and to lend a little Light, to shew others who may be in equal Darkness, the way, how to *swim Wrecking upon such Pernicious Sholes and Dangerous Errors*. For tho' there is scarce one Page in Mr. Bishop's whole Book free from Variety of Erronious Instructions which I have nothere taken any notice of: yet the Astrolog and Anaretæ being as it were *The very Foundation upon which the whole Doctrine of Astrologies is built*: I could not without Injuring this Divine Art, but take Notice how Mr. Bishop was taken in the Mitter, and how little he understood *Predency* which he so long since promised the World in English. Young Astrologers from hence ought to take care what they Read.

As to the Book it self, the Author's Name and the Wonderful Realonings of the matter it contains, is sufficient to Recommend it, so that to spend time and Paper to that purpose, would be only Labour Lost, and rather to hazard the Spoyling of what cannot by any Man Living be amended. For if I may without offence make a Comparison, As the *Bible* is in *Divinity* the principal fountain whence all other Books have their Original; so all other Books, Conformable to the Divinity of Astrology, must Deserte their Original from this of the *Quadrivium*; for there is nothing in Astrology but what is there comprehended; nor nothing there comprehended, but the *Quintessence* and *Divinity* of Astrology.

In some places at first sight, it may I confess seem something shudy to young Beginners and weak Understandings: but to Rectifie that I have in every Chapter (where needful) added such Annotations, as I hope may make the very darkest Sentence throughout the whole Subject plainly Intelligible, even to the most Unlearnd or meanest pretender that way Conversant.

The whole Subject consists of Four Books, in every of which, the Titles are sufficient to shew the Purport and Design of every Chapter: In the main the Author upon the whole Matter, seems to confine Astrology under two principal Heads, First General, Secondly Particular. Un-

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Under the more General is contained, the Consideration of Mundane Revolutions, Monthly Observations, and the Change of the Weather.

Under the more Particular, whatever Concerns the whole Doctrine of Nativities, and by Assent, the Doctrine of Elections, and Decumbitures; and must be deduc'd from the reason of the thing it self.

But as to the Doctrine of Horary Questions, there is not any thing any where throughout the whole Subject, that lends it the least Countenance imaginable: by which it seems as if the Learned and Wise Ptolemy thought it not worth so much as one single Word of his, in favour of it. Or otherwise, left us Room to Conclude, that neither he nor any of the Egyptian or Chaldean Astrologers knew any thing of it.

And indeed to give my thoughts freely of the matter, I cannot think it reasonable to believe, that any People that had so close a regard, as (by the Quadripartite) the Egyptians seem to me to have, for a truly natural Astrology, should any way heed a thing of so Uncertain a Foundation as that of Horary Questions.

If there be an Astrology, as undeniably there is, it must be Built upon a Foundation Natural, Certain, & always the same, as the Doctrine of the Quadripartite most truly is. But all the Foundation there is in nature, for the Doctrine of Horary Questions, is the Consideration of the Position of Heaven at the Uner-rain, & too often Doubtful Impulse of the mind, supposed to be caused by the Influences of the Significator, representing the thing enquired of in the Nativity; which in my Judgment hath little or nothing if any thing at all in it. But if there be any thing in it, as at present (I incline to believe there is not, more then meer Chance or Geomantick like Lot), it must undoubtedly be Built upon a Foundation Conformable to Natural Causes, and Consonant to this Doctrine of the Quadripartite; and not upon Imaginary, Unnatural, Arbitrary Whimsies, like those of Geomancy and the Common Astrology.

This in short is my opinion of the Doctrine of Horary Questions; I wish withal my Soul, some that can, or know

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any really true Convincing Proof to the contrary of my
Suppositions, would for the better Relieving that Branch
to an Undoubted Certainty, say their Reasons before the World;
to be Scandalous or else Evidence of others, the Undoubted,
Cognizance of Astrology; Or otherwise Exposed, as a Fraudulent
Invention Intruded upon, and Injurious to the Divine Institu-
tions or the more pure and Primitive and truly Natural Un-erring
Astronomy. And if ever I be so happy, to see this Doctrine
firmly Justified and Supported by Reasons Undeniable, and un-
doubtedly Natural, true, as that of the Quadruped, I there-
by promise not only to Recant, but to the utmost of my
Power also, to Explain, Justify and Defend it; for all I
design by the Declaration, I have herein and elsewhere
made against this Doctrine of Horary Questions, is to no other
end, but to serve the Publick, and bring as much as possibly
can be done, to expose Astrology in its Original Limites, and Primitive Purity.

The Appendix at the latter End concerning the part of
Fortune, is no part of Ptolemy, but was taken out of the
Planispheres to the Italian Astrology, and in the Year 1675,
Printed at Millian at the latter End of Placidus de' Titis his
Celestial Philosophy, and from thence Translated and added
here, for the better understanding of Ptolemy upon that
Subject.

When first I thought of the Printing of this Treatise I in-
tended it in a fair large Character, and to add to it Tables
and Directions for Calculating of Nativities according to this
Doctrine, which would have advanced the Bulk and
Price of the Book considerably; but proposing it to be
done by Subscriptions, and not above Three or Four com-
ing in, it was by them thought more convenient
to do it as follows, till the World be found more willing
to serve themselves, and when they are so, and
give due Encouragement, that, and a Compleat Introduction
to this Astrology, may be expected from

From my House in St.
Nicholas-street, Dublin,
Sept. 15. 1701.

John Whalley.

Ptolomy's Quadripartite ;

The First Book.

CHAP. I.

The Proem

TWO things there be, O Syrus, which fit a Man for Predicting things to come. One, the First in Order and Virtue, is, [that] by which we Discover the Positions of the Sun, Moon, and Stars; how they Behold each other and the Earth: the other [that] wherein we consider the Mutations of things contained, which the Rays do produce according to their Natural property. Of the First we have Treated Demonstratively to the utmost of our Power in our [following] Construction; for this it self alone is needful without a Conjunction of the Second. But now we will Treat of the Latter, (which of it self is not alike perfect;) both as it becomes a Lover of Truth, and is agreeable to Philosophy; neither comparing it to the certainty and invention of the former, which is all ways after the

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2. Ptolemy's *Quadruplicite* Book I.

ame manner: (for the ~~Conjunction~~^{Opposition} at the quality of the contained things wrapped up in matter, is Infirm and Difficult,) nor as might be done neglecting the consideration of many events, and the more General, which have their Manifest Cause from that which doth encompass them; [viz. from Heaven] And seeing many do Condemn whatsoever is hard to be apprehended; they who reprehend the First of those Two Speculations, are altogether Blind; but they who Blame the Second, have some Cause. Some have thought, that what they themselves could not comprehend, was wholly Impossible for others to attain to; or because they often Learned it, and yet kept it not in Memory, (for 'tis easily forgot,) they deem'd it unprofitable. Since these things are so, I will undertake to Survey the Reason of each [To wit] that such a Foreknowledge, is both Possible and Profitable, before I speak particularly of the Doctrine.

ANNOTATIONS. By this Chapter 'tis plain (1) that Ptolomy either was unacquainted with the Heliocentrical aspects, or otherwise thought them of no Efficacy in respect to Bodies and things Sublunary, as some of late have vainly imagined. (2) that one main Reason why Ptolomy in the following Chapters, takes so much pains to Demonstrate the Certainty of Astrology, was the **Cavils** and **Abuses** by the Ignorant then, as well as now, brought upon it. (3) That therefore it was, Ptolomy took so much Care and Pains as he did, to leave undeniable Demonstrations thereof to Posterity.

C H A P. II.

That a Knowledge by Astronomy is Attainable, and how far.

IT is Manifest to all, that a certain Power is Distributed and passeth through all things that are near the Earth, from the Nature of the Firmament; First on the Elements under the Moon; I say thole of Fire and Air, which are

are encompassed by and changed with the motion of the Firmament; and these again encompass the rest, which are also varied according to the Mutations of the other; I mean the Earth and Water, with the *Plants* and *Living Creatures* in them: For the Sun with that which doth Environ, [Meaning the Heavens and Stars therein] Governs all things that are about the Earth, not only by Changing the Seasons, and bringing to Perfection the Seeds of *Animals*, and the *Fruitfulness* of *Plants*, and the *Flowing* of *Waters*, and the *Mutations* of *Bodies*; but also passing by all things every day, causeth *Changes* of the *Day*, of *Heat* and *Moisture*, *Dryness* and *Cold*, as it hath respect to our Mid-Heaven. And the Moon who is the nearest the Earth, Disks down much Influence; by which things *Animate* and *Inanimate*, are Affected and Changed; Rivers are *Augmented* and *Diminished* according to her Light; the Tides vary as She Rises and Sets; *Plants* and *Animals*, in whole or in part, *Increase* and *Decrease* with her. In the same manner the Stars, *Fixed* and *Erratic*, as they keep on their Course, cause many Appearances about us: for they are producers of *Heat* and *Winds*, and *Storms*; by which also things on Earth are suitably Govern'd. And their Mutual Configurations (their *Influences* being thereby mixed) produce Various Mutations. But the power of the *SUN* is more *prevalent*, in as much as it is more Universal: The rest [according to the Variety of their Aspects to *SOL*] do Co-operate or Oppose in some Measure; the *MOON* doth this more frequently and manifestly, at the *New Moon*, *Quarters* and *Fully* other Stars in longer time, and more Obscurely; as they either Appear or Disappear, or Decline. Since these things are so, not only *Conjoined Bodies* are Subject to the Motion of the Stars, but also the Buddings and Perfection of Seeds, are Framed and Form'd according to the *Quality* with which the *AMBIENT* is endued. Now the more Observant Husbandmen and Shep-herds, conjecturing from the *Winds* which happen at the Seasons of *Seed-Sowing* and *Copulation* of *Animals*, fore-know the quality of *Succes-*

ame manner: (for the Conjunction at the quality of the contained things wrapped up in matter, is Infirm and Difficult,) nor as might be done neglecting the consideration of many events, and the more General, which have their Manifest Cause from that which doth encompass them ; [viz. from Heaven] And seeing many do Condemn whatsoever is hard to be apprehended; they who reprehend the First of those Two Speculations, are altogether Blind; but they who Blame the Second, have some Cause. Some have thought, that what they themselves could not comprehend, was wholly Impossible for others to attain to; or because they often Learned it, and yet kept it not in Memory, (for 'tis easily forgot,) they deem'd it unprofitable. Since these things are so, I will undertake to Survey the Reason of each : [To wit] that such a Foreknowledge, is both Possible and Profitable, before I speak particularly of the Doctrine.

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Book. I Ptolomy's *Quadruplicate.*

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Ptolemy's *Quadruplicate*. Book I.

ing Accidents. And in a word, the more Universal, and whatsoever come to pass by the more apparent Configurations of the *Sun*, and *Moon*, and *Stars*; even they who are not Skill'd in Nature, foreknow by Observation alone: for we see, that even they who are very Ignorant; from Observation alone, Guess at those things which are produced by a Greater power alone: such as that of the *Sun* and more uncompounded order; and which have not Variation by the Configurations of the *Stars*, and the *Moon* to the *Sun*. Yea some *Irrational Animals* have a Fore-knowledge, as may be seen in the Mutations of the Seasons of the Year; of the *Spring*, *Summer* and the others: and moreover in the Change of the *Winds*. For the most part the *Sun* is the cause of these; but what are not alike Simple, but have some small mixture, these Men do Fore-know by accustoming themselves to Observe them: as *Mariners* do Storms to come, and Blasts of Wind; which are caused by the Rays of the *Moon*, or the *Fixed-Stars* in their Circular Course. But these are often Decieved, for by reason of their want of Experience, they do not know the Times, nor the Places, nor the Courses of the *Wand'ring Stars*: all which to be exactly known, conduce to a certain pre-science of things. What therefore hinders, but that he, who exquisitly knows the Motions of the *Stars*, and of the *Sun* and the *Moon*, and is not Ignorant of the Times, nor the Place, nor any of the Aspects; and is further well Skill'd in their Natures, (tho' not in that which they are, but what Efficient Powers they have, as that of *Sol* is Hot, and that of *Luna* Moyst, and so of the rest;) what I say hinders any Man thus Furnished, from knowing both Naturally and Suitably, the Effects of all these mixed together; so that he may be able to Foretel in every Season, the proper State of the *Air*; as that it will be Hotter or Moister, which he may fore-know by a manifest Respect or Ray of the *Stars* and *Moon* to the *Sun*. And as it is Possible for him that is very well Skill'd in these matters before-mentioned, to foretel the Qualities of the Seasons, what
hinders

hinders but he may likewise Predict concerning every Man? for from the State of the Ambient, at the time of the Constitution of each, 'tis easy to know in General, the Quality and Temperament of each Person Born; that such he shall be in Body, and such in Mind; and the future events Advantageous or Dis-advantageous, fore-known by the State of the Ambient: so because such is the State of the Heavens, it will be proper and agreeable for such a Temper; or because the Ambient is such, it will be Dis-agreeable and Hurtful to such a Temper. Therefore it is apparent, that a Presage is possible to be deduced from these and such like; but because they who Slander [The Art] do it with some pretence, (tho' not deservedly, we shall thus Expose them.

First, The Errors of those who do not accurately understand this Learning, which is of Great and Manifold [Contemplation] cause, that what are Truly Foretold, seem to be said by Chance: But this is not the Weakness of this Science, but of those who are Unable to Manage it exactly. Moreover many set themselves forth under the name of this Science, because it is Worthy of Credit, for the sake of Vending some other Art; Deceiving the Ignorant, & seeming to Foretel many things, which Naturally cannot be Fore-known; and therefore give occasion to the more Prudent, to Condemn those things which can be Predicted. But neither is this deservedly; for Philosophy ought not to be Rejected, because some who assume the Names of Philosophers are Vicious; Nevertheless it is manifest, that he who hath rightly attained this Science, often Mistakes, because of the Nature of the things, and his weakness, in respect of the greatness of what he Professeth. For the Speculation which is about the Quality of the Matter, is Conjectural, and not Certain; & especially because of mixtures made of many different things. Further the Ancient Configurations of the Planets, from which Observations were adapted by them in their Predictions, are more or less like the Configurations of these times; and this because of the long intervals; for they are not at all immutable: for a Restitution of all things

In Heaven and Earth will, either never happen exactly, or not in that time which Man can comprehend. Since the Examples laid down are unlike ; on this account, predictions sometimes are not True. The Consideration therefore of Events caused by the Ambient, hath only this Difficulty ; for no other cause can be assigned than the Motions of the Heavenly [Bodies.] But the Consideration of Nativities, and that which is wholly about the particular Temper of each Person, hath Causes neither Light nor Common, in respect of the proper Qualities of those begotten : for the Diversity of the Seeds, very much consers towards the propriety of the kind. Since that tho' the Ambient is the same, and the Horizon the same, yet each Seed prevails for the Formation of its own kind : out of Man's Seed, Man ; from Horses an Horse, and so of others. Moreover, the Places of the Birth of each, may cause no small Difference in those that are Born : and tho' the Seed be the same, as of Men or Horses ; and the Constitution of Heaven the same ; the Diversities of Countries in which they are Born, causeth a Difference in their Bodies and Minds. Furthermore, Different Education and Custome, causeth a Different manner of life in each. Therefore he that doth not Joyntly consider each of these Differences, with the Causes which proceed from the Ambient, will meet with much difficulty : and although the Power of Heaven is Greatest, and with these all the others are conceived as adjuvant Causes ; yet these do not all assume the Ambient as a Con-cause. So that he that attempts to Prognosticate from the Motion of the Heavenly [Bodies] alone, except he joyn these therewith, will meet with great Difficulty. Since these things are so, it is not meet (tho' it might be admited) that because such a Prognostication sometimes Deceives, on this Score we should wholly Reject Prognostication ; nor again, so to search out all things by Prognosticks, as tho' the Prefager were not Man ; or what he Prefages not Conjectural : but as we do not Reject the Art of Governing tho' it often Errs ; so we ought not to lay aside this, because several Errors happen in it : but receive as it promises eth

Book I. Ptolomy's Quadripartite.

eth Great things and Wonderful; and Respect as much as may be the Prognostic Art. And as we do not Reprehend Physicians when they enquire about the Disease or proper Temper of the Sick; so here when we Joyn the Kind, Education, and Countries, with the Motions of Heaven, it ought not to offend; for Physicians do nothing amiss, when they consider, not only the Disease, but the proper Temper of the Diseased. So do we with the Heavenly Motions: in those matters we cannot have wholly from thence, we from elsewhere Conjoyn and Adapt those things which Co-operate.

ANNOTATIONS. To Comment fully upon this Chapter, would require more Room than the matter it self; and therefore I shall for Brevity sake only Observe, first, that the word Ambient, here and elsewhere used by our Author, in the Greek (which was the Language in which he Writ;) Signifies, (that which Contains or Encompasseth, viz.) the Heavens, or Air, or Both. Secondly, that of all the Stars, the Influences of the Sun are the most Powerful. Thirdly, that the Influences of the other Stars are most Powerful, when the Beames of the Sun most conveniently Correspond with them. Fourthly, that by reason of the Swiftness of the Moon, and her nearness to the Earth, she beyond all others, Mediates and Conveys to the Earth, the Influence of the other Stars. Fifthly, That when the Moon by such her frequent Mediatoryship, most conveniently Conveys the Influence of the other Stars to the Sun, or of the Sun to the other Stars, and from thence to the Earth, their Influences are more Powerfully than at other times, poured down upon Sublunary Bodies. Sixthly, that Ptolomy had a special regard to the Latitude, Declination, Rising & Setting of the Stars, both Fixed and Erratick, especially Those near the Ecliptick: the want of the due Consideration of which in others, have brought no Small Scandal upon this Art.

CHAP. III.

That Astrology is Profitable,

HOW far Astronomic Predictions are possible, and that it only appertains to the Accidents of the Ambient, and those things which happen to Men from the Influence thereof, (these are the Powers Implanted in the Mind and Body from the Beginning; Affections which happen at certain Seasons; the Sharpness and Length of these Affections, and also those things which Properly and Naturally have a Complication of Externals, such as are Possessions to the Body and a Conjugal State of Life; to the Mind, Offspring and Dignity; to Fortune, and those things which Occur in their Seasons; (we say, That a Prognostick of these things is Possible,) is already made Manifest. It remains that we Speak of the Advantages of such a Prognostick. But let us first say after what Manner, and to what Intent we allow the Power of *Advantage*: For if whether a Foreknowledge is useful in respect of the Goods of the Soul, what can be more Advantageous either in respect of Delight, Happiness or Pleasure, than such a Foreknowledge, by which we understand things both Divine & Human; and if it be useful in respect of the Body, and to this utility be referred, to other things that are fit for Life, it is more Profitable and Advantageous to Life than all. But if this Pre-science be Despised, because it availes not in Gaining of Riches and Honours; this takes place in all other Disciplines. For neither do other Disciplines in themselves, conduce either to Riches or Honour, nor are they on this account Esteemed unprofitable; nor is it meet to Condemn this Pre-science, which contains an Access and Fitness for greater Matters. They who accuse Prognostication and Judge it of no use, have not regard to a thing Necessary; but thinking that a Foreknowledge of these things which shall certainly happen, is Superfluous; therefore they condemn it as useless. But they apprehend this Simply, and Unlearnedly, and not Right. For it ought First to be consider-

Book I. 9 Plotomy's Quadruplicate.

ed, that those things which happen altogether necessarily whether they cause Fear or produce Joy, if they come unexpectedly, they confound with Fears and Transport with Joy; but if they are foreknown, they accustom the Mind by the Fore-knowledge, and prepare it by Meditating one i' em tho' Absent, as tho' they were Present; and when they Seize it, cause that it receives them with Calmness and constancy. Moreover, ought we to think, that all things betwⁿ Men, so as tho' a Law were set over every thing by some Divine Command and Indissolvable Causa from above, and that all things are brought to pass by necessity, no other cause being able to oppose it? We must not thus imagine, but know, that the Notion of the Codicilli (Meditations,) is always immovable by Divine Law and Perfect Order, and the Direction of Earthly things, is Lighted and Revealed by a Natural Generation and Order, which the Superior cause followeth by accident. And this also is to be Observed, that many things happen to Man, by reason of some more Universal Causes, and not only by reason of the Natural and Proper Quality of each things; because of the Great Mutations of the Ambient, there happens Plagues, Floods and Conflagrations by which Multitudes Perish. For the Greater Cause usually overcomes the Lesser, and the Stronger, the Weaker. The Stronger therefore in the Great Mutations prevailing, the more General Effects which have been spoken of, happen: and other things happen to every one, because the Natural property of each, is overcome by the Contrariety of the Ambient, whether the Antipathy of the Ambient be Little or Mortal. Now seeing this is so, it is apparent, that of those things which happen Generally and Particularly, even whatsoever accident, whose first causa is strange and Irresistible, and to other cause hath power to withstand, these come to pass who lie by necessity. But the Accidents which have a weaker Cause are overcome, if another cause able to withstand it is found; but if such a Resisting cause appears not; these things happen, following their first cause; & they happen not through the Strength of the cause nor of necessity, but because the Antipathy by which

it can be Destroyed, is not known. And thus it happens to all things, that have a Natural cause and Beginning: For Stones, Plants, Animals, Wounds, Affects, Sickness; some of them work necessarily, others not, but when something is found that Opposeth their Efficient Power. Therefore tho' Practisers of such Prognostication ought to know that they Predict Futurities after a Natural way, and by such Prescience; and not by any other vain Opinion, as that this thus shall happen, because it hath many Great and Efficient causes, and that 'tis Impossible to resist them; and that this shall not happen because it hath resisting Conversions. As Physicians who can distinguish Distempers, and Foretel whether they be altogether Mortal or Curable. When therefore Calculators of Nativities, Speak about those things which may come to pass, we suppose they say nothing else, but that by the proper Quality of the Ambient, the Subject proportion being more or less changed, to such a Temperature, produceth such an Afection. As when a Physician says that an Ulcer will Eat away or Putrify, or one Skilled in Metals, that the Loadstone Draws Iron, not because it is necessary that the Ulcer will Eat or Putrify, or the Loadstone Draw Iron: but if the containers are not known, the Ulcer will produce Putrifaction, and the Loadstone will draw Iron, according to the Cause and Consequence of things, as they have been from the Beginning. But if those things are applyed which Naturally Disagree, neither will happen. And so ought we to say of the Calculators of Nativities. For if the Loadstone be Rubbed with Garlick, (*) the Iron will not be drawn by it; nor will the Ulcer Cause Eating or Putrifaction, if contraries are applyed. And therefore those things which do happen to Men, do so befall according to the Succession of Natural order; either because things that may oppose, are not found, or because they are not known. And again, Events known Naturally, and according to Order, and those things which Disagree being found, either they wholly come not to pass, or else will be more moderate. But some may wonder, that seeing there is both in Generals and Particulars such

such a Consequence, for what cause they believe in Generals, that 'tis possible to Prognosticate, & think it Advantageous towards preservation; but in particulars they do not allow it: for many confess they know the Seasons, and the Significations of the Fixed Stars, and the Aspects of the Moon, and they Observe them for their own preservation, and [To] reduce their Constitutions to a good Temper; in Summer by Cooling things, and in Winter by Heating: They also Observe the Significations of the Fixed-Stars, to be certain of the Seasons in which they apply themselves to Navigation; and they cause their Animals to Copulate, and Set Plants, Observing the Aspects of the Moon, which are Aspects of the Moon at the Full; and no Body Judgeth these Generals either Impossible or Useless. But of Particulars, as of Cold or Heat, which Increase and Decrease in their proper Temper, and by the Property and Mixture of others, they think it neither Possible to foretel, or Concede that we may be preserved from any thing. And yet if it is manifest, that we do the less perceive those General Heats, being prepared by Coolers; why may not a like preparation do the same in a Particular and Proper Temperament, Labouring under a Disproportion of Heat? but the cause of this opinion is, the Difficulty of knowing particulars, and the Management of them with Diligence and Truth: and because that one is seldome found of so perfect a disposition, that none of the contraries lie hid from him; the opposing power, for the most part not being joyned with a foreknowledge in the Effect produced by first Causes without Impediment. And seeing it doth not cohere [with it] he Judgeth of all things Simply, as tho' Immutable and Impossible to be prevented. But as in Prognostication its Possibility appears worthy of consideration, altho' it is not altogether Infallible: so this preservative part is worthy of regard. And tho' this bring a Cure not to all, but to some, for this it is worthy to be Embraced and Esteemed as no ordinary Gain. The Egyptians seems to have understood this, who chiefly finding the Efficacy of this Art, every where joyn'd Physick to Prognostick Astrology. For if they thought Future ties

ties could not be Removed or Diverted, they would never have made certain *Attenuations*, *Remedies* and *Preservations*, against the cause of the *Ambient*, present or to come, whether *General* or *Particular*. But now they setting the *Production* and *Order* of the *Cause* in the *Second place*, and the *Cause* which *Opposeth according to other Natures*; They Joyned to the faculty of *Prognosticating*, that which is called by them *Fabromathematics*, a method out of these, Advantageous and Profitable: that by *Astronomy* the *Quality* of the *Subjacent Temperaments*, & the *Accidents* which come to pass by the *Ambient*, and the *Proper Causes* of them, might be known: but by the *Medical Art*, to distinguish the *Sympathies* and *Antipathies* of each, and to understand the *Cures* of *present Diseases*: and the *Preservatives* from *future*. For without *Astronomick knowledge*, for the most part, *Medical help is apt to fail*: nor indeed are there *Remedies* for all *Bodies* and *Diseases*. But so much for these which are Briefly Explained. Henceforth we will Speak as in an *Introduction*, beginning with the Efficient properties of the *Heavenly Bodies*,] following the *Ancient* in that *Natural manner* they made their *Observations*. And first of the *Influence* of the *Wandering-Stars*, and the *Sun* and *Moon*.

ANNOTATIONS The Scope of the Author in this Chapter, is of none of the least consequence in Astrological considerations, and it is well worthy the due Meditation of such as are that way curious; but being in it self Sufficiently evident, needs no explanation: therefore what I shall remark therein shall only be, first that however much later it was, that the Loadstone became known in Europe, what is mentioned of it in this Chapter, makes it evident, that it was known in Egypt, where Ptolomy Lived; in his time; which was in the Second Century after Christ, for I find elsewhere, that in the year of Christ 138 December 22 d. 8 hours Postmeidem, this our Author in an Observation made at Alexandria in Egypt, found Saturn half a degree in Consequence from the Moon. However, that whatsoever he says of the (*) Loadstone losing its Virtue by Garlick, I humbly conceive

ceive a Mistake; and I believe by him used only for the better explaining his meaning concerning the more ^{ancient} ~~considering~~ Efficacy of the Cœlestial Powers. Secondly, That tho' causes Simple, have Natural Properties to themselves peculiar; that yet by other causes in themselves a like Simple, happening in community with those of the former; such the bare Simple Nature, of each is changed into a Third different from either of the former; and accordingly such Simple Natural Properties, are either wholly or in part changed, or otherwise, Frustrated and Diverted. Example, In the Weather, the Sun in his own Simple Nature is the Fountain both of Light and Heat; yet being joyn'd with Saturn, never fails if not prevented by some other apparent cause, either in Winter or Summer, to produce Cold and Cloudy Weather: but if Mars at the time happen to joyn with them, the case is altered; and instead of Cold, &c. the Weather will not fail in Summer to prove Sultry, yet Cloudy, Coruscous, or otherwise Disorderly; and in Winter more Warm, but Ruffling; but more especially if attended with a New or Full Moon. Thirdly, That of all other Nations, this Doctrine of Astrology, was most perfectly known to the Egyptians; and therefore it cannot be reasonable to believe, this our Author who was (not only) the most Famous of that Nation, (but even of the whole World in respect to the time in which he Lived) would impose any thing he knew to be Fancies upon the world, for the Credit both of himself and Nation; or omit any thing possible to be Collected, which he could offer as truth Relating to an Art which he took so much pains as he did to commit to posterity. And if Ptolomy's be the Only and True Astrology, (as it most assuredly is,) whatever else we have passable under that Title, is in the Main, not only Fallible, but wholly Groundless: this being purely Natural, and that on the contrary chiefly meer Chance. & Bottomless Incertainty. Fourthly, That as in Astrology, so in all other the most Obscure Learning and Knowledge of things Natural, none were so Eminent as the Egyptians; and however Disesteemed by the Physicians of these Days and Nations, our Author here assures us, that those more knowing of his Country, well knew the Deficiency of the Art of Physick, without the Union of Astrology: & all the World can't

Induce us to believe the Stars are now, any thing more Fallible than they were Fifteen or Sixteen Hundred Years since, in the days of Ptolomy.

CHAP. IV.

Of the Power of the Wandering-Stars.

THE SUN is found by Nature, to *Cause Heat and Dryness, Moderately*. His Power we are made more sensible of, than the rest, by reason of his *Greatness*, and the *magnific Mutation of Seasons*: for by how much the nearer he approacheth our *Vertical Point*, by so much the more he Stirs up *Heat* in us, and Subjects us to his Nature. But the *Nature* of the *Moon* is chiefly *Moistening*; for being nearer the *Earth*, She *Draws the Vapours of moist [Things]*, and so evidently *maketh Bodies Moisit*, and *Putrifies them*: but because of her Illustrations from the *Sun*, she *Moderately participates of Heat*.

Saturn *Cools and Drys*, because he is far distant from the *Heat of the Sun*, and *Vapours of the Earth*; but he *Cooleth more abundantly*, [And] *Dryeth more moderately*. And the rest receive Virtue, according to the Configurations they make with the *Sun* and *Moon*; for they seem some one way, and some another, to alter the Constitution of the *Ambient*. **Mars Dryeth much, and Burns**, because of his *Fiery Nature*, as he shews by his *Colour and Nearness to the Sun*; for the *Sphere of the Sun Lies under him*. The *Virtue of Jupiter is Temperate*, because he moves between the *Coldness of Saturn*, and the *Heat of Mars*; therefore he *Heats and Moistens*; but he *Heateth more by reason of the Spheres which Lye under him*: hence he *raiseth Fruiful Winds*. **Venus hath the same Temper, but in a Different measure**; She *Warmeth, but less*, because of her Vicinity to the *Sun*: but she *Moisturizeth more*, as doth the *Moon* through the *Greatness of their Lights*; she also assuming to her self, the *Moisture of the Vapour of the Earth*. The Star of **Mercury sometimes**

times Drys, and sometimes Moislens; and it Drys when it Sucks up the Moisture: for it is never by Longitude, far Distant from the Sun: But it Moislens because it is placed over the Sphere of the Moon, which is near the Earth; therefore it swiftly causeth Mutations to each, being swiftly Huryed about by its Motion with the Sun.

CHAP. V.

Of the Beneficks and Maleficks.

OF the Four Humours, Two are Generative and Active, the Hot and the moist; for by these all things joyn together and Increase: and Two are Corruptive and Hurtful, the Dry and the Cold; for by these all things are Dissolved and Perish. Wherefore Two of the Planets were esteemed Beneficks, [viz.] Jupiter and Venus, because of their Temperature, and because Heat and Moisture abounds in them: and likewise the Moon for the same reasons. But they Judged Saturn and Mars of a different Nature, that because of much Cold, and this because of much Heat. But Sol and Mercury of a Common Nature, as able to cause both, and Convertible [to the Nature] of those with whom they are.

CHAP. VI.

Of the Masculine and Feminine.

SEEING there are Two Primary Sexes, the Masculine and the Feminine, and the Feminine Sex partake most of Moisture, therefore they call the Moon and Venus Feminines, because much Moisture abounds in them; But Sol, Saturn, Jupiter and Mars, Masculines: but Mercury Indifferent; because he sometimes equally Dryeth, and sometimes moisteneth. Moreover they say, the Stars are Masculine and Feminine according to their respect to the Sun. When they are Oriental and going before the Sun, they become Masculine;

when

Induce us to believe the Stars are now, any thing more Fallible than they were Fifteen or Sixteen Hundred Years since, in the days of Ptolemy.

C H A P. IV.

Of the Power of the Wandering-Stars.

THE SUN is found by Nature, to *Cause Heat and Dryness, Moderately*. His Power we are made more sensible of, than the rest, by reason of his *Greatness*, and the *magnific Mutation of Seasons*: for by how much the nearer he approacheth our *Vertical Point*, by so much the more he Stirs up *Heat* in us, and Subjects us to his Nature. But the *Nature* of the *Moon* is *chiefly Moistening*; for being nearer the *Earth*, She *Draws the Vapours of moist [Things]*, and so evidently maketh *Bodies Mois*, and *Putrifies them*: but because of her *Illustrations from the Sun*, she *Moderately participates of Heat*.

Saturn *Cools and Drys*, because he is far distant from the *Heat of the Sun*, and *Vapours of the Earth*; but he *Cooler* more abundantly, [And] *Dryeth more moderately*. And the rest receive Virtue, according to the Configurations they make with the *Sun* and *Moon*; for they seem some one way, and some another, to alter the *Constitution of the Ambient*. **Mars Dryeth much, and Burns**, because of his *Fiery Nature*, as he shews by his *Colour and Nearness to the Sun*; for the *Sphere of the Sun Lies under him*. The *Virtue of Jupiter is Temperate*, because he moves between the *Coldness of Saturn*, and the *Heat of Mars*; therefore he *Heats and Mois*teas; but he *Heates* more by reason of the *Spheres which Lye under him*: hence he raiseth *Fruitful Winds*. **Venus hath the same Temper, but in a Different measure**; She *Warmer*, but less, because of her Vicinity to the *Sun*: but she *Moistenes* more, as doth the *Moon* through the *Greatness of their Lights*, she also assuming to her self, the *Moisture of the Vapour of the Earth*. **The Star of Mercury sometimes**

times Dry, and sometimes Moisten; and it Drys when it Sucks up the Moisture: for it is never by Longitude, far Distant from the Sun: But it Moisten because it is placed over the Sphere of the Moon, which is near the Earth; therefore it swiftly causeth Mutations to each, being swiftly Hurried about by its Motion with the Sun.

CHAP. V.

Of the Beneficks and Maleficks.

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CHAP. VI.

Of the Masculine and Feminine.

SEEING there are Two Primary Sexes, the Masculine and the Feminine, and the Feminine Sex partake most of Moisture, therefore they call the Moon and Venus Femines, because much Moisture abounds in them; But Sol, Saturn, Jupiter and Mars, Masculines: but Mercury Indifferent; because he sometimes equally Dryeth, and sometimes moisteneth. Moreover they say, the Stars are Masculine and Feminine according to their respect to the Sun. When they are Oriental and going before the Sun, they become Masculine;

when they are *Occidental* and follow it, they are *Feminine*; and likewise from the *Horizon*; for from the *East* to the *Mid-Heaven*, and from the *West* to the *Fourth*, they are esteemed *Masculine*, in as much as they are *Oriental*; in the other two Quadrants *Feminine*: in as much as they are *Occidental*.

ANNOTATIONS. In the Vulgar Astrology, a Star or Planet is *esteeme*i** *Oriental* from the Fourth House to the Ascendant, and from the Ascendant to the Mid-Heaven: But by Ptolomy, only such as proceed from the Horizon to the Meridian are said to be *Oriental*: and so such as are between the Ascendant and Mid-Heaven, obtain the first Place of Strength, and are said to be in their *Oriental*, *Orientiality*: but between the Western Horizon & Seventh and the Fourth, in their *Occidental* *Orientiality*, and is the Second Place of Strength: and a Star between the Fourth and Ascendant, in its *Oriental*, *Occidentality*, and in the first degree of *Weakness*: and between the Tenth and Seventh House, in its *Occidental* *Occidentality*, & the Weakest of all.

CHAP. VII.

Of Diurnals and Nocturnals.

WHereas there are Two apparent Distinctions of Times, the *Day* and *Night*; and the *Day* because of its *Heat* and *Activity* is *Masculine*, and the *Night* because of its *Moisture* and convenience of *Rest*, *Feminine*: therefore they Teach that *Luna* and *Venus*, are *Nocturnal*; and *Sol* and *Jupiter*, *Diurnal*; but *Mercury* *Indifferent*: *Diurnal* when in an *Oriental* Situation, *Nocturnal* when *Occidental*: But the other Two *Malevolent* *Saturn* and *Mars*, they attribute to *Diurnal* and *Nocturnal*, but not according to their *Quality* and *Nature*, as *Heat* to *Heat*; but contrary: for a good Temperament taking its like, maketh the Good Greater; and unlike mixed with Evil, Dissolveth much of the Evil: Therefore they have joyned *Saturn* as *Cold* to the

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the Heat of the Day ; and Mars as Dry to the Moisture of the Night: So each of them becoming Moderate in Temper, will appear agreeable to the conditions which give the Temperature.

ANNOTATIONS. To this Chapter may be added, That a Planet is said to be Diurnal, when in a Diurnal Hiativity above the Earth, and in a Nocturnal Hiativity under the Earth. But Nocturnal when in a Nocturnal Hiativity above the Earth, or in a Diurnal Hiativity under the Earth.

CHAP, VIII.

Of the Power of Configurations to the Sun.

Now the Moon and the three Planets [viz. Saturn, Jupiter and Mars] have Lesser or Greater Force, according to their Configurations with the Sun: for the Moon along [her] Increase, from her [first] Appearance to the First Quarter, is more moistening; from the First Quarter, to the Full She Warms; from the Full to the Last Quarter, She Dryeth; from the Last Quarter till She is Hid, She is Cold. And the Planets Matutine, to the First Station are more moist; from the First Station till they Rise at Night, they are more Heating; from their Rising at Night, to the Second Station, they Dry more; and from the Second Station till they are Absconded they Cool more. And it is manifest that being mixed among themselves, they cause many Differences of Qualities in that which doth Encompass us; the proper Power of each for the most part prevailing; which is changed more or less by the Power of other Configurations.

ANNOTATIONS. The First Station (in this Chapter mentioned) is when a Planet Begins to be Retrograde; & the Second Station, when from Retrogradation, a Planet becomes Direct. They begin to Rise at Night, when in Opposition to the Sun.

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Moreover, the Rissing & Setting of the Stars, are Three-fold; Cosmical, Achronical and Heliacal.

First, Cosmical Rissing is, when a Star or Planet Ascends the Horizon with the same Degree and Minute of the Ecliptick in which the Sun is: and Cosmical Setting, is, when a Star or Planet Sets exactly when the Sun Riseth.

Secondly, Achronical Rissing is, when a Star Riseth above the Horizon at Sun Setting: and Achronical Setting is, when a Star Sets with the Sun.

Thirdly, Heliacal Rissing is, when a Star which before was Hid by the Sun, begins to Appear in the East, and Heliacal Setting is, when a Star which before was Seen, is Hid under the Sun's Beams, and Disappears.

CHAP, IX

Of the Influences of the Fixed Stars.

IT follows that we Survey the Natures of the *Fixed Stars*, and the Power and Properties each have, as we did about the Planets: and First we will speak of those that are found in the Middle Circle. [viz the Zodiack.]

Aries. The Stars in the Head of the Ram, have the same Efficient power as *Saturn* and *Mars*. They in the Mouth, are endued with the Virtue of *Mercury*, and something of *Saturn*. They in the Hinder Foot, of *Mars*. And they in the Tail, of *Venus*.

Taurus. The Stars of Taurus which are in the Abscission, are of the same Temper as *Venus*, and Moderately of *Saturn*. The *Pleiades*, of the Moon and *Mars*. Of those in the Head, the Bright and Reddish Star of the *Hyades*, called a small Torch; hath the Nature of *Mars*. The rest have *Saturn's* and Moderately *Mercury's*. They in the Top of the Horns, are *Martial*.

Gemini. Of the Stars of Gemini, they in the feet, have the same power as *Mercury*, and Moderately of *Venus*. The Bright ones in the Frights, are *Saturnine*. Of the two Bright ones

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ones in the Heads, that in the foremost which is called *Apollon*, is like Mercury: that which follows; which is called *Hercules*, agrees with Mars.

Cancer. Of the Stars in Cancer; the two which are in the Eyes, are *Veneral* and Moderately *Martial*. They in the Claws, *Saturnine* and *Mercurial*. That Cloud like Circle in the Breast which is called *Præsepe*, hath a like Efficacy with Mars and the Moon. The two placed on each side the *Præsepe*, called the Asses, are *Martial* and *Solar*.

Leo. Of the Stars about the Lyon, the two in the Head, have the Vertue of *Saturn* and moderately of *Mars*. The three in the Neck, agree with *Saturn* and Moderately with *Mercury*. The Bright one in the Heart, called *Regulus*, is *Martial*, and *Fovial*. They on the Loyns, and the Bright one on the Tail, are *Saturnine* and *Veneral*. They in the Thighs [Partake] of the Nature of *Venus* and partly of *Mercury*.

Virgo. The Stars in the Head of Virgo, & that at the extremity of the South Wing operate like *Mercury*, and partly * *Saturn*. The other Bright Stars in the Wing, & they in the Girdle, are *Mercurial* & moderately *Veneral*. The Bright Star in the North Wing, which is Termed *Vindematrix*; [hath the Influence] of *Saturn* and *Mercury*. That which is called *Spica* is like *Venus*, and moderately like *Mars*. They in the Tops of the feet, and the Edge of the Garment, are agreeable to *Mercury* and partly to *Mars*.

* The Greek makes it *Saturn*, but the Lat. makes it *Mars*.

Libra. They in the Tops of the Claws of Scorpio, effect like *Mercury* and *Jupiter*. They in the Midle of the Claws, like *Saturn* and Moderately like *Mars*.

Scorpio. Of those which are in the Body of Scorpio, the Bright ones in the Forehead, do the same thing in power that *Saturn* and *Mars* (doth,) but Moderately. The three in the Body, of which the Middlemost which is Ruddy and Brightest, is called *Arcturus*, in nature agrees with *Mars*; and in part with *Jupiter*. They in the Joints are *Saturnine*.

nine and *Moderately Venereal*. They in the *Sting*, *Mercurial* and *Martial*. The *Cloudy Circle*, *Martial* and *Lunar*.

Sagittarius. They in the *point of the Arrow*, agree in power with *Mars* and *Luna*. They in the *Bow* and the *holding* of the hand, are like *Jupiter* and *Mars*. The *Cloudy Circle* in the *face*, is *Solar* and *Martial*. They in the *Sash* and *Back*, obtain the Efficacy of *Jupiter* and of *Mercury* moderately. They in the *feet*, of *Jupiter* and *Saturn*.

Capricorn. they in the *Horns*, Influence like *Venus*, and moderately like *Mars*. They in the *Mouth* are *Saturnine* and partly *Venereal*. They in the *Feet* and *Belly*, are *Martial* and *Mercurial*. They in the *Tail* *Saturnine* and *Focal*.

Aquarius. They in the *Shoulders*, operate like *Saturn*, and *Mercury*; as do they which are in the *Right Hand* and *Forehead*. They in the *Thighs*, are more agreeable to the Stars of *Mercury*, but less to *Saturn*. They in the *Stream of Water*, operate like *Saturn*, and Moderately like *Jupiter*.

Pisces. The Stars in the *Head* of the *South Fish*, operate like *Mercury*, and partly like *Saturn*. They in the *Body*, are *Focal* and *Mercurial*. They in the *Tail* and *South Cord*, are *Saturnine* and partly *Mercurial*. They in the *Body* and *Back-Bone* of the *Northern Fish*, are *Focal* and somewhat *Venereal*. They in the *North Cord*, are like *Saturn* and *Jupiter*. The Bright one in the *Knot*, is *Martial*, and Moderately *Mercurial*.

CHAP. X:

Of the Stars Northward of the Zodiack.

OF those Stars which are found on the *North Side* of the *Zodiack*, the Bright ones which are about the *Little Bear*, have a power like that of *Saturn*, and partly like *Venus*. They about the *Great Bear*, are *Martial*; but the Collection under its *Tail*, is *Lunar* and *Venereal*. The Bright Stars in the *Dragon*, are *Saturnine* and *Martial*. They of the *Crooked Mouth* are *Martial* and *Cephalic*.

Cephas, Saturnine and Jovial. They of [the] Boots Mercurial and Saturnine, The Bright Ruddy Star which is called Arcturus, is Martial and Jovial. They in the North Crown, Venereal and Mercurial. They in Engonafis [or the kneeling Constellation) Mercurial. They in the Harp, Venereal, and Mercurial. And so are those in the Bird. They in Cassiopeia, Saturnine and Venereal. They in Perseus, Jovial and Saturnine. The Collection in the Handle of the Sword, is Martial and Mercurial. The Bright Stars in the Waggoner, are Martial and Mercurial, They in Ophiculus are Saturnine and Moderately Venereal. They in the Serpent, Saturnine and Martial. They in the Arrow are Saturnine and partly Venereal. They in the Eagle, are Martial and Jovial. They in the Dolphin, Saturnine and Martial. The Bright Stars in the Horse, are Martial and Mercurial. They in Andromeda Venereal. And they in the Triangle, Mercurial.

C H A P. XI.

Of the Constellations of the South Side of the Zodiack

Of the Constellation of the South side of the Zodiack. The Bright Star in the Mouth of the South-fish, is of ~~all~~ Influence with Venus and Mercury. They in the Whale are like Saturn in power. Of the Constellation of Orion, they which are in his Shoulders, are Martial and Mercurial; and the other Bright Stars, Jovial and Saturnine. Of those which form the River; that which is last and Shining, is Jovial, and the rest Saturnine. They in the Hare are Saturnine and Mercurial. Of those which form the Dog, the Bright one in his Mouth, is Jovial and moderately Martial; but the rest Venereal. The Bright Stars in Procyon, is Mercurial and moderately Martial. The Bright Star of Hydrus, Saturnine and Venereal. They in the Cup, Venereal and moderately Mercurial. They in the Crow, are Martial and Saturnine. The Bright Stars of Argus, are Saturnine and Jovial. Of those which form the Centaure, they which are ~~in~~ the

the *Human Shape*, are like Venus and Mercury; and the Bright Stars in the Horse, are like Venus and Jupiter. The Bright Ones in the Wild Beasts, are Saturnine and moderately Martial. They in the Altar, Venereal and partly Mercurial. The Bright ones of the South Crown, are Saturnine and Mercurial. Thus did the *Ancientis* severally observe the Influences of the Stars.

ANNOTATIONS. Of the Fixed Stars in General, those of the Greatest Magnitude, are the most Efficacious; and those in or near the Ecliptick, more Powerful than those more Remote from it; the Bright ones, than the Dull; the Reddish like Mars; the Lead Colour like Saturn, and so of the rest. They with North Latitude and Declination, Affect us most; and with South Latitude, the more Southern. They in the Zenith, (qualified as before,) Influence more than others more Remote. Likewise such as are in Partile Conjunction or Antiscians of any Planet, or they which Rise or Set, or Culminate with any Planet, or when they are Beheld with any Planet, have a Power Extraordinary; but of themselves, the Fixed Stars emit no Rays.

CHAP. XII.

Of the Four Seasons of the Year.

Of the Four Seasons of the Year, *Spring*, *Summer*, *Autumn* and *Winter*; the *Spring* much abounds with Moisture, because the *Cold* being gone and the *Heat* now beginning, there is a Diffusion [of Heat in the Air.] But the *Summer* is *Hot*, because the *Sun* approacheth our *Zenith*. *Autumn* is very *Cold*, because the *Heat* hath Consumed the Moisture. And the *Winter* is very *Cold*, because the *Sun* is much distant from our *Vertex*. Therefore of the *Circle* of the *Zodiack*, which as a *Circle* Naturally hath no Beginning, the Beginning of all, is the Twelfth part, which is *Aries*; *Capricornus* is the First part, and *Pisces* the Last. *Be-*

Beginning at the *Vernal Equinox*, the *Moisture of the Air* being the *Primary Original* in the *Zodiack*, as in *Living Creatures*: for the *First Ages* of all *Animals*, abound with *Moisture*; and the *Spring* [*Ageable*] (to the *First Age of Animals*) is *Soft and Tender*. Therefore supposing the *Spring* the *Beginning*, we will Annex the rest of the *Seasons of the Year* in order; and the next shall be that of the *Summer*, because it is *Hot*, for the *Second Age of Animals* and its *Vigor* abounds with *Heat*. Again, that *Age* which *Decays* and begins to *Corrupt*, abounds with *Dryness*, as [doth] the *Autumn*. The *Last* which is of *Old Age*, tends to a *Dissolution*, abounds with *Coldness*, as doth the *Winter*.

C H A P. XIII.

Of the Power of the Angles.

There be Four places of the *Horizon* and *Angles*, from whence the *General Winds* take their Beginning. For the *Oriental* hath much *Dryness*; for when *Sol* comes thither, those things which were *Moistened* by the *Night*, begin to *Dry*. And the *Winds* which *Blow* from that place, commonly called *East-Winds*, are *Drying* and *without Moisture*. The *Angle of the South* is most *Hot*, because the *Sun* being *Culminate*, *Burns* and *Heats* much; and because our *Mid-heaven* (as our *Habitation* is *Scituated*) *Declines* more to the *South*; and the *Winds* proceeding from thence, *Vulgarly* called *South-Winds*, are *Hot* and *Filling*. But the *Oriental* part is *Moist*, because when the *Sun* comes thither, those things which were *Dried* by the *Day*, begin to be *Moist*; and the *Winds Blowing* thence, commonly called *West-Winds*, are void of *Thickness*, and *Moisture*. But the place which lies towards the *Bears* [that is to say the *North*.] is *most Cold*, because the *Culminating Sun*, (in respect to the part of the *Earth* we *Inhabit*,) *Declines* much from it: and the *Winds Blowing* thence, commonly called *North-Winds*, are *Cold* and *Freezing*.

The Knowledge of these things is Profitable, to make one able to Judge of the Mixture of Particulars. For it is apparent, that according to the Constitution of the Seasons, and of Ages, and of the Angles; the Efficient Power of the Stars Varieth: and when there is no Contrary Constitution, the Stars have a Stronger Influence, because it is not mixed: as in Heating, they that are Hot, are more Powerful: and they that are of a Moistening Nature, are more Powerful in Moist Constitutions. But when the Constitution is Contrary, they are Weaker; by reason of the Temperament, and Mixture of Contrariety: as the Heating [Stars] in Cold [Constitutions] and the Moist in Dry. And after the same manner, each of the other Constitutions, have a Power, according to the Proportion of their Mixtures. To these we will shew the Mutual Properties of the Twelve Signs of the Zodiack; for their General Temperatures, are Agreeable to the Seasons Subject to each Sign: and they obtain some proper Qualities, from their respect to the Sun, Moon and Stars. Of these we shall speak hereafter; but now we will explain the Vertues which the Signs alone have Unmixed, considered in respect of themselves and each other.

ANNOTATIONS. The last Four Chapters are so plain, that they need no Explanation. And in this Chapter the Author by the Angles, means the First, Tenth, Seventh, and Fourth Houses: and indeed what he observes both concerning them and the Agreement or Dis-agreement of the Natures and Mixtures of the Influence of the Stars, Signs and Parts of Heaven, is not of the least concern in Astrological Considerations.

CHAP. XIV.

Of Tropical, Equinoctial, Fixed and Bicorporeal Signs.

OF the Twelve Signs, some are termed Tropical, some Equinoctial, some Fixed, others Bicorporeal. The Tropicks are two; the first from the Summer Solstice the 30 parts of ♈; the other from the Winter Solstice, the 30 parts

parts of VS. These are called *Tropicks*, because when ☽ is in the Beginning of these Signs, he turneth back out of the Courses of *Latitude*, to the contraries, making *Summer* by his entering into ☽, and *Winter* by his Passage into VS.

There are *Two Equinoxial*; one from the *Vernal Equinox*, the first Sign which is ♑, the other from the *Autumnal* ♒. These are so termed, because when ☽ is in the Beginning of them, he makes the Days and Nights Equal.

Of the other Eight, Four are *Fixed*, and Four *Bicorporeal*. The *Fixed* are those which follow the *Tropical & Equinoxial*: because when ☽ is in these, the *Cold or Heat, Dryness or Moisture* of the Seasons, which began while ☽ was in the *Tropicks or Equinoxials*, more strongly Affect us; and the Constitution of the Times more forcibly Affect us; not because their Condition is Naturally such, but because we being longer under such a Constitution, become more sensible of its Power. The *Bicorporeal* follow the *Fixed*; (And) because they are between the *Fixed* and the *Tropicks*, they partake of the Nature of both Constitutions, both as to their *Beginning and Ending*.

ANNOTATIONS. By the Course of Latitude, in this Chapter mentioned, our Author means the Declination: and by the words parts of ☽, and parts of VS, he means Degrees of those Signs; and so he is to be Understood throughout the following Subject.

CHAP. XV.

Of Masculine and Feminine Signs,

Again of the Twelve Signs, Six are named *Masculine* and *Diurnal*, and Six *Feminine* and *Nocturnal*. And because the Night is always next to the Day, and the *Feminine* is joyned with the *Masculine*; they are ordered one after another by turns: but the Beginning as is said, is taken

ken from V , because the *Moisture* of the *Spring*, is the Beginning of the Seasons; and because the *Masculine* Virtue is *Predominant*, and the Active Power is before the Passive. Therefore the Signs V and A are esteemed *Masculine* and *Diurnal*; for these describe the *Equinoctial Circle*; and the prime Mutation and strongest Motion of all, is caused by these. The other Signs are Alternately placed one after another. But some do otherwise dispose of *Male* and *Female Signs*; for they Constitute the Signs *Arising*, which they call the *Horoscope*, the first of the *Masculine*, as some take the Beginning of the Tropicks from the *Sign of the Moon*; because J is turned about more Swiftly than the rest: and so because of its being more to the *East*, they take the Beginning of *Masculine Signs*, from the *Horoscope*: and these also Dispose them one after another. But others again do not order them one after another, but divide the whole *Zodiack*, according to the Four Quarters: and call them *Mututine* and *Masculine*, which are from the *Horoscope* to the *Mid-heaven*, and from the *West* to the *Fourth*: but the other Two Quarters of the Four, *Vespertine* and *Feminine*: they also attribute other names to the Signs, from the form which appears in them; as some *Four-Footed*, others *Terrestrial*, some *Commanding*, others *Fruitful*, which Names (to Number here) we think Superfluous, seeing the Cause is apparent; and if such an Exposition seem necessary for the Judging of Events.

- ANNOTATIONS. *Catdan upon this Chapter, instead of the Sign of the Moon, hath the Lunar Circles: but by the Greek whence this Translation is taken, it is the Sign of the Moon: that is the Sign the Moon is in. But the Opinion of Ptolemp is more Rational; and so the Signs V , II , E , A , Z and M , are *Masculine* and *Commanding*. O , S , R , M , VS and K , *Feminine*, and *Observing*. V , O , E , Z and VS , *Four-Footed*. O , R , VS , *Terrestrial*. S , M , K , *Fruitful*. Again, V , S , A and VS , are termed *Moveable*. O , E , M , and M , *Fixed*. II , R , Z and K , *Common*. V , O , II , Vernal .*

Vernal. ☉, ♀, ♀, Estival. ☽, ♂, ♀, Autumnal. VS, ☽, ♀, Horeal. Hot, Dry and Fiery, ♀, ♀, ♀. Cold, Dry and Earthly, ☉, ☽, VS. Hot, Moist and Airy, ♂, ☽, ☽. Cold, Moist and Watry, ☉, ♂, ♀; ♂, ♀ and ☽ Barren.

C H A P. XVI.

Of the Configurations of the Signs.

The Parts of the Zodiack, haye a Familiarity with each other; and first as they Form certain Figures. And they are so, who are Diametrically distant from each other, having two Right Angles, Six Signs, and 180 Parts: and whatsoever makes a Triangle, containeth one Right Angle, and a third, and four Signs, and 120 Parts: and whatsoever formeth a Quadrangle, having one Right Angle, or three Signs, or 90 Parts: and whatsoever describeth a Sexangle, containeth two parts of the Right Angle, two Signs, and 60 Parts; and these distances alone, are received for this cause. That which is made Diametrically, is made from hence, for the concourse is made upon one Right [Line] then let two of the Greatest Harmonizing Parts, and (*) Super Parts be taken, (viz) of the Parts at the Diameter, two Right [Angles,] the half and the third Part: that [which hath Proportion] to two, Constitutes the Distance of a Quadrangle; that to three, a Sexangle and Triangle. But the Super-Parts the Quadrangle of a Right [Angle,] being taken at the Middle, the whole and a half, and the whole and a third part, from the whole and a half, they form [the figure] of a Quadrangle to a Sexangle; and from the whole and a third, of a Triangle to a Quadrangle. Of these Configurations the Triangles and Sexangles are said to agree, because they are made from Signs of a like Nature; for they are Composed of all Feminines, or all Masculines. But they Dis-agree which are made Diametrically Opposite, or in Quadrangle, because they behold each other, not from Signs of the same Kind, but from those that Differ.

ANNOTATIONS. The (*) Super-Parts, in this Chapter mentioned, are such as being conferred with another, doth exceed the other; for Example, suppose the Cube, a Square and Sextile, the first an Angle of 90 Degrees, and the latter 60 Degrees; so much as 90 exceeds 60, are what the Author here calls Super-Parts. But to make this Chapter yet something more Intelligible, to the more Ignorant; tho' Ptolomy here takes Notice only of Four Configurations, and those too such as happen in the Zodiack: yet in my Thoughts, it would be no small affront to the Memory of a Man of such Profound Learning and Parts, to conclude he either was Ignorant of, or Slighted such others as experience Daily confirms to Pour their Powerful Effects upon all Sublunary Beings. But the Reason (as I suppose) why he here takes notice of no other Familiarities, either Zodiacal or Mundane, was either because he believed those here mentioned (as indeed they are,) of all others the most Powerful; or for that having elsewhere said something to the matter, was unwilling to spend Paper with them here again. And tho' Ptolomy had not known or taken notice of any others, yet that ought not to hinder others from doing what Experience says constant Amen to. But tho' Ptolomy hath not in this Chapter taken Notice of any other Aspects, but the \star , \square , \triangle and \circ in the Zodiack; yet if the 5th Chapter of the Second Book of this Treatise, concerning Predicting Particulars be but compared with the Preceding part of this Book, and what our own Eyes are Hourly witness of, relating to the \odot of the \odot and \odot ; we have no reason to doubt, but Ptolomy was as well acquainted with that, as he was with any of the other Familiarities before named; & yet he takes as little notice of it here, as of any other Familiarity he hath omitted here to mention: and if we should therefore conclude, he thought the \odot not to be of any Efficacy, I know not which we should wrong most, the Profound Ptolomy, or our own much more Doubtful Judgment. But to put the matter further out of Doubt, in his Almageft, Lib. 8. Cap. 4. Speaking of the Stars, " It remains " (says he) that we write of their Aspects. Of these—some " are considered in respect of the Planets alone, and the \odot " and \odot or parts of the Zodiack: some only in respect of the

"the Earth; some in respect of the Earth, and alto of the Planets, the ☽, ☿ and Parts of the Zodiack. Which if I Mis-understand not the Text, plainly proves Ptolomy, had regard to other Aspects besides those of the Zodiack in this Chapter before-named: yea and those too, such as we call Mundane Aspects; for such and no other, suc's as respect the Earth only, are: which I say rather here Note, because some of the present Noisy Pretenders to Astrology, have had the Ignorance, to suppose them Innovations of no greater Age then since the Days of the Learned Placidus. Nay to confirm this yet farther, Lib. 3. Cap. 12. of this same Book, Ptolomy tells us, that the Ascendant and 11th, are in ♀, and the Ascendant and Mid-heaven in ☐, the Ascendant and 9th in △, and the Ascendant and 7th in ♈: and if so, all Men allow certainly Planets upon the Cusps of Houses with a like Distance, must have Aspects conformable. And to shew I am not Singular, Haleg upon the Third Book, and 12th Chapter of this Treatise, and Robions in his Introduction to Nativities, were of the same Opinion. And Almanor, Proposit. 146, saith, when two Climates are Diversifyed, the Planets Rays are likewile altered: which cannot be meant of any other, but such as relate to the World; for those of some Planets in the Zodiack, sometimes continue with little or no material Alteration for many Days together. And this being so, it is odd, that such as for several Years past have boasted more than a little, of their vast acquirements in Astrology, and ability beyond others of the Profession to Teach it in all its Parts, should be so Ignorant of so great and material a share of what they have Professed.

Well then, the case standing thus; Aspects are of two Sorts at least, viz. Zodiacal and Mundane; and tho the ☽ cannot properly be call'd an Aspect: yet it may fall under the more General name of Familiarity, Common to all the Aspects.

First, Then in the Zodiacal Aspects, a Conjunction is when two Planets or Stars are Bodily joyn'd; the ♀ when 2 Signs, or 60 Deg. asunder; the ☐ when 3 Signs, or 90 Degrees asunder: the △, when 4 Signs, or 120 Degrees asunder; the ♈ when 6 Signs or 180 Degrees asunder. Of this Sort these are the Principal

cipal: those of Lesser Note and Power, are the Semiquadrate, consisting of 45 Degrees; a Quintile of 72 Degrees; a Sesquiquadrate of 135 Degrees; and a Biquintile consisting of 144 Degrees. These again are either Partile or Platick; —Partile when the ♂ or Affect is made at, or to the same Degree and Minute. Platick when not Configured to the same Degree and Minute, yet within the Orbs of the Aspecting Planet. The Orbs of h are 10 deg. of ♀ 12 deg. ♂ 7 deg. 30 min. ☽ 17 deg. ♡ 8 deg. ♀ 7 deg. 30 min. ♫ 12. 30.

Moreover, these Aspects are either Dexter or Sinister. Dexter when contrary to the Succession of Signs; as a Planet in ♈ casts a * Dexter to another in ♉. Sinister Aspects are according to the Succession of Signs; and so a Planet in ♉, casts his △ Sinister, to another in ♈; or one in ♈, casts a △ Sinister, to another in ♉.

Secondly, Of Mundane Aspects, we take notice only of the 2, □, △ and 8; tho' there are other Familiarities; we have a regard to, which we call Parallels, both Zodiacal and Mundane: but because they are not properly Aspects, we refer to a more proper part of the following Discourse. *See also Q. 40, p. 20.*

Thirdly, Of the Familiarities, the ♂ is on all bands owned to be Good, with Good Stars; but with the Malevolents Bad. But in the Common Astrology, the Quintile, Biquintile, Sextile and Trine, are said to be Good: the Semiquadrate, Sesquiquadrate, Square and Opposition Bad. And indeed the former being Composed of more Harmonious Parts, like the Concords in Musick, must undoubtedly produce less Farting, & more Sweetness in their Effects, than the Latter; which are composed of more Disagreeable and Discordant Proportions. But when all that is said; the Good or Bad Influences proceed much more Powerfully from the Nature of the Stars themselves, than from the Nature of the Signs they Possess. And that even Good Aspects of Bad Planets, will produce Mischief, tho' not so Violently as the Bad: and the Most Ingenious Mr. Partridge in his Opus Reformatum, and Defectio Geniturarum, has amply Demonstrated, that even in Crowds of Malevolent Directions, to the Giver of Life, which otherwise fails not so Give.

Give Death; wheneuer but one ☐ or ♀ or ♁, before knowen'd, they have never fail'd to preserve Life; but much more effectually the latter, viz. ♁, which well confirms what Ptolomy saijc, Chapter the 7th before-going, that a good Temperament taking its like, maketh the Good greater: and unlike mixed with Evil, Dissolveth much of the Evil.

CHAP. XVII.

Of Signs Commanding and Obeying.

THose are termed *Commanding* and *Obeying Signs*, which are Configurated by an *Equal Distance* from the same or any *Equinoctial Sign*, because they *Rise* and *Set* in *equal (Space of) Time*, and are in *Equal Parallels*. Those which are in the *Summer Circle Command*; and those in the *Winter Circle Obey*; ☽ being in those, the Day is longer than the Night, but in these contrary.

CHAP. XVIII.

Of Signs Beholding each other, and of Equal Power.

THEY are of *Equal Power*, that have an *Equal Distance* from the same, or any *Tropical Sign*, because in which soever of those ☽ is, he makes *Days equal to Days*, and *Nights to Nights*; and the *Space of their Times* are *Equal*. And these are said to *Behold* each other, for what we spoke of before: and because each of those *Rise* from the *same Parts of the Horizon*, and *Set* in the *same*.

ANNOITATONS. To make these two short Chapters yet a little more Plain, Signs Commanding are, ♀, ♂, II, ☽, ☽ and ☽. Signs Obeying are ☐, III, ♀, VS, ☽ and ☽. Signs Beholding each other are VS, ☽, ☽, ♀, ♂, II.—♀, III, ☐, ☽, ☽, ☽. Or otherwise in reference to 17th Chapter: 16 Degrees of ♀ & 20 Degrees of ☽, are of Equal Distance

to the Beginning of ♈ or ♎. And in reference to the 18th Chapter, the ♀ in 10 of ♉, and 20 of ♈, make Days of Equal Length, Nights of Equal Length, & Horary Times of Equal Length.

Moreover, in these two Chapters, our Author exhibits the Antiscians of the Planets. Which Antiscians are no more, but two Points at Equal Distance, from the Beginning of any of the Tropicks or Equinoctial Points; and the very same we call Zodiacal Parrallels, or Parrallels of Declination.

So in the former Example, one Planet in 10 Degrees of ♉, & another in 20 Degrees of ♋, are in a Zodiacal Parrallel to each other: or, one Planet in 20 Degrees of ♋, casts its Antiscian or one Parrallel to 10 Degrees of ♉, and its Contra-Antiscian or another Parrallel, to 10 of ♎. And in this we Agree with the Common Astrology: but in the manner of Computeing these Parrallels or Antiscians, we Vastly Differ. In the Common Way, there is not any regard had to the Planet's Latitude: and we say, that without Regard had to the Latitude, neither the Ecliptical Longitude, Declination, nor Parrallels or Antiscians, can be truly had.

For Example, Suppose the ♃ in 22 of ♈, with 5 Degrees of North Latitude, her Antiscians or Zodiacal Parrallels (taken according to the Common Way,) falls in 8 of ♉, and her Contra-Antiscian (as they call'd it,) in 8 of ♎: But the True Antiscian is in 10 of ♈, viz. no less than 28 Degrees from that obtained by the Common Way; for no less than that Difference there is, between the Ecliptical Longitude of 22 of ♈, without Latitude; and 22 Degrees of ♈, with 5 Degrees of North Latitude. The manner of Computting of which to the Greatest Nicety, I have made plain to the meanest Capacity, page the 9th, & page 45 & 46 of my Treatise of Eclipses, to be had either at my own House in Dublin, or from the Widows Baldwin in Warwick-Lane, London; and several other Booksellers, both of London and Dublin. And when the True Ecliptical Longitude is so found, then the True Antiscians or Parrallels, may be readily computed after the Common Way: Or otherwise found, by the Tables of Declination.

A Planet thus considered, as having Latitude, hath four ZodiacaL Parrallels, viz. one at its Body, one at its Point Antiscional, and the other two at their Opposite Points. And so in the former Example, the Moon's Parrallels at her Body, falls in 20 Degrees of II, and at the Point Antiscional (which is really the True Parallel,) in 10 Degrees of O; and their Opposite Points, 20 of V, and 10 of VS. And the the Two Latter are what by the Generallity of our Astrological Authors, are calied Contra-Antiscians; and of these Chee say, the Antiscians are always Good; & the Contra-Antiscians always Evil; let them be of what Planet they will: But We say, that All Parrallels of the same Planets, whether called Antiscians or Contra-Antiscians are all and always, of the same Nature, as well in respect to Position as Directions, viz. of the Benivolent Planets friendly, and of the Malevolent Planets Enimical: Of which see more in Mr. Partridge's *Dæfæctio Genituarum* Chap. 5.

And tho' in the Common Astrology, its Authors takes no notice of any other Parrallels, but those before-mentioned; and that too, as Deficiently as you have heard: yet since it hath here fallen in my way to Discourse of Parrallels, I take leave to acquaint you, that however Ignorant the Professors of the Common Astrology, have hitherto been thereof, there are notwithstanding, Other Parrallels in the following Books taken notice of by this Prince of Astrologers, Ptolomy; in Reason and Influence no whit Inferior to the former: and those are what we call Mundane Parrallels; or Parrallels in the World. And as the ZodiacaL Parrallels are only Equal Distances from the Tropical and Equinoctal Circles: so these Mundane Parrallels, by a like reason, are nothing more or less, than a like Equal Distance from the Horizontal or Meridional Points or Circles. For Example, Suppose a Planet on the Cusp of the 12th House, it is in Parallel to the Cusps of the 2d House as being Exactly at the same Distance from the Ascendant or Horizon that the 12th is; and likewise to the 8th, as being Exactly the same Distance from the 10th House or Meridian; that the 12th is. And as the

Zodiacal Parallels are measured by the Zodiacal Circle: So the Mundane Parallels, are measured by the Diurnal or Nocturnal Arches: and so in the case present, just so long as the ☽ or any other Planet, is proceeding from the Cusp of the 12th House, to the Cusp of the 10th; the same Sun or other Planet upon the same Day, will be proceeding from the Cusp of the 10th, to the Cusp of the 8th House: for so many Hours and Minutes of Time, as there are between Sun-Rising & Noon, just so many Hours and Minutes there are in Time, between Noon (the same Day) and Sun-Setting; and the Distance between Sun-Rising and Setting, is nothing but the Diurnal Arch, which the Meridian Cuts in two Equal Parts. And he that is not capable of seeing the reason of this, will make but a very Indifferent Astrologer; and in truth knows but little of Reason, or of Celestial or Natural Motions.

In Dissections, these Mundane Parallels have a two-fold Consideration. First Simple, and Secondly according to the Rapt Motion of either the Earth or the Primum Mobile, which you please: all which have been Largely Explained by the Learned Monk, Placidus de Cœlatus, in his Cœlestia Philosophia, and his Primum Mobile: and by my worthy and Ingenious Friend, Mr. John Wateridge in his Opus Reformatum, and his Defectio Genituarum: in which the Errors of the Common Astrology, particularly Relating to the Nativities of the Famous Morinus, Argol, Gadsbury and others, are Fairly and Plainly Detected and Exploded.

And to Back these Authorities, no meiner an Author, than the Admired Old Salp, on the 7th Chapter of his Treatise, Speaking of Eclipses and the Dignities of the Planets, "They are (sicut he) Essential and Accidental: the Essential are these, House, Exaltation, Trigon and Cern. The Accidental are Application, Separation, Orientallity, Occidentallity, Masculine, Feminine, or Opposition; or having familiarity with ☽ and ☿ in the Figure: or that it be with the Eclipse upon One Circle, or upon Two Equidistant Circles; or that it hath such

" such a Scituation as the Eclipse hath, and this is to be
 " with the Eclipse in Circles, which are Equidistant
 " from the Horizon. For Example, the Altitude of a Pla-
 " net in the Oriental Horizon 7 Degrees, and the Alt-i-
 " tude of the Eclipse, in the Occidental Horizon 7 De-
 " grees, &c. Which last Words here Quoted are Plainly Spoke
 of our Mundane Parallels. And Almanor, Prop. 140,
 Speaks fully to the same purpose: So that however so much omit-
 ed, or neglected, by our Common Astrological Authors, they
 are not, either a New Invention (as some willing to shew their
 Parts, have lately Insinuated;) nor do they want the most Ancient,
 Best and Learned Authority; which I have dwelt the
 longer upon, to make the more Plain and Evident. For it is no
 small Wrong to this most Divine Art, that the True Knowledge
 of so Important a part of it, should be Lost or Forgotten; while meer
 Chimeras and Imaginary Whims; wholly Incongruous and In-
 consistant either with Nature, or Truly Natural Motion, are In-
 troduced and Advanc'd in its Stead and Place.

C H A P. XXX.

Of those [SIGNS] which are not Joyn'd.

They which are Dissociate and Separate, are those which have no Familiarity by any of the fore-named ways: as which neither Command nor Obey, nor Mutually Behold each other, nor are of Equal Power; and they which are Configurated by one or five Signs, and they that do not at all Partake, of the four Rehearsed Aspects. 8, Δ, □, *: These are Inconjunct; for they which are Configurated by one [Sign Distance], are as it were Distorted from each other; and whereas they are two, they Possess the Angle of one, but they [which Behold] by five Signs, Divide the whole Circle into Unequal [Parts:] but the other Aspects, as the 8, Δ, *, do not make the Division so, but by Equal.

ANNOTATIONS. The Signs which in this Chapter are meant, to want Familiarity or Aspect; are. First, ♀, II, ☽, and ☽ have no Familiarity with ☽ or ☿. Secondly, ☽ IV, VS and ☽, have no Familiarity with ☽ or ☽.

CHAP. XX.

Of the Houses of each of the Stars.

House which are called Planets, have Familiarity with those parts of the Zodiack called Houses, Trigons, Exaltations, and Terms, and such like. And such is the Nature of those Termed Houses: for seeing that of the Twelve Signs, ☽ and ☽ approach nearer to our Vertical Point than the rest, and therefore cause Heat, and are more Warm, they Determine that these Two, should be the Houses of the Great and Primary Two Lights. Let they attribute to ☽ as Masculine, and Cancer to ☽ as Feminine. And thence forward the Semicircle from ☽ to VS, they Constituted as Solar; and from ☽ to ☽ Lunär; that so each of the Planets should Possess One Sign in each Semicircle: the one conveniently bearing Configuration to ☽, the other to ☽, according to the Motion of the Sphere of each, and their Natural Qualities. Saturn therefore, seeing he is Cold, and contrary to Heat, and hath the Highest Orb, and Greatest Distance from the Lights, takes the Signs that are Opposite to ☽ and ☽, that is ☽ and VS; because these Signs are Cold and Winterly: And the Aspects which are made by ☽ do not Combine to do Good, either because he is near the Sphere of II, as summeth the two next, ☽ and ☽, which are Windy and Fruitful, because of their Trigonal respect to the Luminaries: and this Situation is fit for the Production of Good. Next Mars being Dry by Nature; & under the Sphere of IV, hath the next Signs, which is endued with a like Nature, ♀ and ☿; which have a Hurtful and Disagreeing Radiation with the Luminaries. Venus being Temperate, and under the Sphere of ☽, takes the two next Signs, ☽ and ☽, which are Fruitful;

and

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nd agree with the Luminaries by a \star Ray: and this Planet
ever is above two Signs Distant from the \odot . And φ is
ever above one Sign Distant from the Sun: He is under
others, & is after a manner something Nearer the Lights.
 φ are given the other two Signs II and IX .

ANNOTATIONS. Of the Signs thus Assigned the Planets as Houses, each of them (excepting the Luminaries) are said to be more Powerful in one by Day, and in the other by Night. And thus,

The {Day} House of H is { Aries } of U { Taurus } of φ { Gemini }

The {Day} House of φ  and of V { Cancer }

CHAP. XXI.

Of the Triplicities.

THe Familiarity by Triplicity is after this manner: for whereas a Triplicity and Figure of Equal Sides, obtain an Agreement; and the Circle of the Zodiack is Circumscribed by Three Circles, the Equinoctial and Two Tropicks; and the twelve Parts of the Zodiack [viz the Twelve Signs] are Divided into Four Equilateral Triangles.

The first Triangle is Formed by V , Q and Z ; for it is composed of these three Masculine Signs, and hath for its Lords \odot , U and φ . But φ being contrary to the Solar Condition, [is excluded; and] the \odot and U therefore Rules this Trigon; and the \odot therefore hath the Dominion by Day, and U by Night. V is in the *Exquinoctial Circle*, Q in the *Festival*, and Z in the *Winter*. This Trigon is chiefly Northen, because of the Dominion of U . It is Fruiful and Windy, and is Familiar to the Winds that come from the North. It is also Northwest, taking some mixture of the Southwest Winds, because of Mars his House: for φ stirreth

35 Ptolemy's Quadripartite. Book I.
up Winds, by reason of the Moon's Condition, and the Oc-
cident [which is] Feminine.

The Second Triflicity, which contains $\text{\textcircled{S}}$, $\text{\textcircled{M}}$ and $\text{\textcircled{V}}$, belongs to $\text{\textcircled{D}}$ and $\text{\textcircled{Q}}$; for it consists of three Feminine Signs. The $\text{\textcircled{C}}$ Governs by Night, and $\text{\textcircled{Q}}$ by Day. $\text{\textcircled{S}}$ is in the *Spiral Circle*, $\text{\textcircled{M}}$ in the *Equinoctial*, and $\text{\textcircled{V}}$ in the *Winter*. This Triflicity because of the Dominion of $\text{\textcircled{Q}}$ is *South*; for this Star being endued with a *Warming and Moistering Power*, produceth such Winds; and because of $\text{\textcircled{h}}$, it receives a mixture of the *East Wind*: for he hath his *House* in $\text{\textcircled{V}}$, which is *Easterly*; in which $\text{\textcircled{h}}$ having his *House*, as such is a causer of Winds, and mixeth the *East Wind*, he himself being Familiar to the *Oriental Parts*, because of the Condition of the Sun.

The Third Trigon is made up of $\text{\textcircled{H}}$, $\text{\textcircled{M}}$ & $\text{\textcircled{V}}$, three *Masculine Signs*; and seeing it hath no respect to $\text{\textcircled{S}}$, but to $\text{\textcircled{h}}$ and $\text{\textcircled{D}}$, because of their Houses, it is attributed to them; $\text{\textcircled{h}}$ having the Dominion by Day; because of his Condition, and $\text{\textcircled{D}}$ by Night: and $\text{\textcircled{H}}$ is Scituate in the *Summer Circle*, $\text{\textcircled{M}}$ in the *Equinoctial*, $\text{\textcircled{V}}$ in the *Winter*. This Triangle is Chiefly *Easterly*, because of $\text{\textcircled{h}}$; and it becomes *North-East*, assuming a mixture, because of *Jupiter's Condition*, suited to $\text{\textcircled{h}}$ on the *Diurnal Account*.

The fourth Trigon consisting of $\text{\textcircled{S}}$, $\text{\textcircled{M}}$ and $\text{\textcircled{D}}$, is left to $\text{\textcircled{S}}$ yet remaining, who hath a Power there because of $\text{\textcircled{M}}$ his House: but because these Signs are *Feminine*; the $\text{\textcircled{D}}$ by Night, and $\text{\textcircled{Q}}$ by Day, Rule together with $\text{\textcircled{S}}$; because it is *Feminine*; and because of its Condition. $\text{\textcircled{S}}$ is in the *Spiral Circle*, $\text{\textcircled{M}}$ in the *Winter*, $\text{\textcircled{D}}$ in the *Equinoctial*. This Trigon is *Westerly*, because of the Dominion of $\text{\textcircled{S}}$ and $\text{\textcircled{D}}$; but assuming a Mixture, because of the Rule of $\text{\textcircled{Q}}$, it becomes *Southwest*.

CHAP. XXII.

Of [THE PLANETS] Exaltations.

The Exaltations of the Planets, so called, are thus occasioned : since ☽ while he is in ♍ maketh his *Transit* into the High and Northern [Semicircle] but when in ♎, he passeth to the Low and Southern [Semicircle,] they have assigned ♍ for his *Exaltation*; in which the Days begin to *Lengthen*; and the Heating Nature of ☽ *Increasing*: but they have placed his *Fall* in ♑, for the contrary [Reasons.] Again ℌ that he may have an *Opposite Station* to ☽ as in the Houses, Oppositly takes ♎ for his *Exaltation*, and ♍ for his *Fall*: For wheresoever Heat is Increased, Cold is Diminished; and where there is any *Augmentation* of Cold, there Heat is Lessened. Again, whereas the ☽ making her ☽ with the ☽ in ♍ first appears, and makes the Beginning of the Increase of her Light, in the First Sign of her *Triplexity*; that is in ☽ that is named her *Exaltation*; and her *Fall* in the Opposite [Sign] ♑. Moreover, ℌ the causer of Northern and Fruiful Winds, when in ☽ becomes more Northerly, and Acquires an Increase of his proper Power; he takes this for his *Exaltation*, and ♑ for his *Fall*. And since ☽ is of a *Burning Nature*, and becomes most Heating in ♑, because he is then most Southern, he hath his *Exaltation* in ♑, Opposite to ℌ, and his *Fall* in ☽. Further ☽ is Naturally *Moistening*; and chiefly when in ☽ is most *Moist*, in which the Beginning of a *Moist Air* is perceived, and She Increaseth her proper Virtue in ☽; She assumes that Sign for her *Exaltation*, and hath her *Fall* in ♑. And seeing ☽ hath a *Contrary Nature*, being rather somewhat *Dry*, he hath ♑ the Opposite Sign for his *Exaltation*; for then Drynels, that is *Autumn*, appears; and ☽ is his *Fall*.

CHAP. XXXIII.

Of the Dispositions of the Terms.

The Rule of the Terms Accommodated to the Dominion of the Triangles, is twofold. The one *Egyptian*, and the other *Chaldean*: the *Egyptians* observe not the consequence of Order or Quantity. Not of Order, because it attributes the First [Degrees] sometimes to the Lords of the Houses, sometimes to the Lords of the Triplicities, and sometimes to the Lords of the Exaltations. In one Example, let us see the Fault in Order. If it respects [the Lords] of the Houses, wherefore doth h possess the First in A , for Example; and Q is so Qualified? and why U in V , and G is so Qualified? If it regards the Triplicities, wherefore doth x assume the First in VS , and Q so [Dignified]? And if it followeth the Exaltations, G in O , and U so Qualified. If it respects the most of these, why should Q take the [First Parts] in m , where he hath only Triplicity? and not h who Ruleth it by House and Triplicity? or why doth Q at all assume the First of VS , having no manner of Power in that Sign? One may observe the like consequence appearing in the remaining Orders. Nor hath the Quantity of the Terms Consequence: for the Number of each Star Collected out of all [the Signs], according to which Number as it is Collected from each of the Stars, as it is indeed asserted by the *Egyptians*; the Number so Collected will be otherwise found, if the Quantity of the Signs be changed divers ways. And because some perswade and teach, that in every Climate the formed Times, according to the realon of Ascensions, make up this Quantity of each Star; this is False: first it followeth a Vulgar Practice, Built on the equal Risings of Ascensions, which doth not in the least approach the Truth: [And] according to which in the Parallel which passeth through the Lower parts of Egypt, I and Z arise each in 38 times and a third;

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third, and ♀ and ♂ in 35. But it can be Demonstrated by Lines, that these arise in more times than 38, but 42 and 43 in Less. Moreover, it appears that they who endeavour to Build up this Opinion, do not follow the Quantity of Terms Imbraced by Many, and have broached many Falsehoods, and being forced to Defend their Opinion; they use Parts of Parts; and nevertheless, they Miss the True Point. Therefore the Terms which are talk'd of by many because of the Credit of its Ancient Tradition, are as followeth.

The Terms according to the Egyptians.

Aries	Taurus	Gemini	Cancer	Lei	Virgo
4 6 6	2 8 8	5 6 6	3 7 7	4 6 6	9 7 7
2 6 12	9 6 14	4 6 12	2 6 13	2 5 11	4 10 17
9 8 20	4 8 24	2 5 17	1 6 19	h 7 18	4 4 21
3 5 21	h 5 27	3 7 21	4 7 26	9 6 24	3 7 28
h 5 30	3 3 30	h 6 30	h 4 30	3 6 30	h 2 30

Libra	Scorpio	Sagittary	Capricor.	Aquary	Pisces
h 6 6	3 7 7	4 12 12	9 7 7	9 7 7	9 12 12
9 8 14	9 4 11	9 5 17	4 7 14	9 6 13	4 4 16
4 7 21	8 19	9 4 21	2 8 22	4 7 20	9 3 19
9 7 28	4 5 24	h 5 24	h 4 26	3 5 25	3 9 28
3 2 30	h 6 30	3 4 30	3 4 30	h 2 30	h 2 30

The number of each of them is thus called, h 57. 4 79.
3 66. 9 82. 9 76. altogether makes up 360. But the manner of the Chaldeans, hath a more Simple Order and Quantity; and a more probable consequence in respect to the Dominion of the Trigon: nevertheless it is not so absolute, that one may receive it without Observation. For as the first Trigon ♀, ♂ and ♀, having the same Division of the Signs,

Signs according to the Chaldeans, & the Lord of the Triplity, Possesseth the First; afterwards the Rule of the next Trigon, that is ♀; and so afterwards that of ♂, then ℥ and ☽, and lastly ♂ Lord of the remaining Triplicity. In the Second Triplicity ☽, ☽ and ☽, having also the same Division of the Sign, the first is ☽, then ℥ and ☽; after those ☽, and ☽ last. And in the other two Trigons almost the same Order is Observed. But where there are Two Lords of the same Trigon, I say ℥ and ☽; Saturn assumes the First in order, by Day, and Mercury by Night. And the Quantity of each is Simple; for there is a Descension of the Order of the First [Excesses] and the Quantity of each Term, iestleneth and leaveth a [Part] of that which precedeth; and so the First hath always 8, the Second 7, the Third 6, the Fourth 5, the Fifth 4; from these are gathered the Parts of ℥ by Day 78, by Night 66, of ☽ 72, of ♂ 69, of ☽ 75. of ☽ by Day 66, by Night 78; and the Sum is 360; of these Terms the Egyptians is most worthy of Belief; both because the Collection of them is Written down by Egyptian Authors as useful, and because for the most part, the Parts of the Terms in Exemplary Nativities reduced into order by the Egyptians, agree with them. But of the Chaldean Manner, neither the order, nor the Number being anywhere made plain, by their Writers; rend'red the Most Suspicious, and the In-coherence of their Order, Blame-worthy. But we did light upon an Old Writing, containing The Natural Reason and Congruity of the Order and Quantity of them. In many places (says Cardan) worn out by Age: But the Difficultie was Expositious, and full of Clouds, and contained many a needless Argument: but the Book it self was poor, that we could scarcely Understand the Design of what was generally said; altho' the Description of the Terms (which remain'd whole at the End,) did assist more than a little.

ANNOTATIONS. Note that the Copy whence this Translation is taken, is that of Ego Alatius, and for the Reasons

Reasons in the Epistle at the Beginning of this Book given; I presume the best of the Greek Copies; and yet hath neither in the Greek nor Latin, the last Seven Lines of this Chapter, noted by Cardan; and here for that Reason, inserted in a Different Character; nor does Cardan shew whence he had it.

CHAP. XXIV.

Of the Terms according to Ptolemy.

IN order then of every Sign, the Exaltation, Triplicities, and Houses are taken, and in General, that Star which hath Two Prerogatives in the same Sign; hath the first place, tho' it be a Malefick. But when it doth not happen to have Two Prerogatives, the Maleficks are always placed Last; the Lords of the Exaltation are First, then those of the Triplicity, then consequently the Lords of the Houses, according to the Order of the Signs. Again, when Stars have two Prerogatives in the same Sign, as is said, they are preferred to those that have but one. Cancer and Leo, which are the Houses of Mars and Luna, since the Luminaries have no Terms, the Maleficks Possess them; because they are more Powerful in Order. Therefore Cancer is attributed to Mars, and Leo to Saturn; where also a convenient Order is Observed. But concerning the Quantity of the Terms when there is found no Ruler by two Testimonies in one Sign, or those following to the Quadrant, each of the Beneficks, that is Jupiter and Venus, takes Seven Parts; the Maleficks that is Saturn and Mars, each Five Parts; but Mercury who is common, 6, to make up 30. And because some have a double ration always, for Venus alone is Lady of ☽ and ☽; seeing that ☽ hath no Terms, every one that hath a Double Prerogative, either in the same Sign, or in those which follow to the Quadrant, assumeth one part, to which Points were Joyned. But the Parts which those that have a Double Testimony do Assume, take away from those who have a Single Prerogative: for the most part from Saturn and Jupiter because their Motion is Slower,

And

And these Terms are thus, according to Ptolemy.

Aries	Taurus	Gemini
♀ 6 6	♀ 8 8	♀ 7 7
♀ 8 14	♀ 7 15	4 6 13
♀ 7 28	4 7 22	♀ 7 20
♂ 5 26	h 2 24	♂ 6 26
h 4 30	♂ 6 30	h 4 30
Cancer	Leo	Virgo
♂ 6 9	4 h 6 6	♀ 7 7
♀ 4 7 13	♀ 7 13	♀ 6 13
♀ 5 7 20	h ♀ 6 19	4 5 18
♀ 7 27	♀ 6 25	h 6 24
h 3 30	♂ 5 30	♂ 6 30
Libra	Scorpio	Sagittary
h 6 7	♂ 6 6	4 8 8
♀ 5 11	♀ 8 14	♀ 6 14
♀ 8 19	7 13	♀ 5 19
♀ 5 16	4 ♀ 7 21	h 6 25
♀ 5 24	♀ 6 26	♂ 5 30
♂ 6 30	h 3 30	
Capricorn	Aquary	Pisces
♀ 6 6	h 6 6	♀ 8 8
♀ 6 12	♀ 6 12	4 6 14
♀ 7 19	♀ 8 20	♂ 6 20
h ♂ 6 25	4 5 25	♂ 6 26
♂ h 5 30	♂ 5 30	♂ 5 25
		h 4 30

CHAP. XXV.

Of the Places and Parts of every one.

Some have divided these into several [Parts] calling them *Places* and *Parts of Dominion*: and Place they Name the 12th part of a Sign, and they attribute its Dominion to the following Sign. And some again following other Dispositions, attribute Parts to each of the Stars from the beginning, according to the Order of the Terms of the Chaldeans: But we pass by this which hath neither Probable nor Natural Reason, but is Vain-Glorious. But we will not omit that which is worthy of Observation: That the Beginning of the Signs, and of the Terms also, ought to be made from the Beginning of the *Aequinoctial* and *Tropical Signs*, and this is manifest from Authors; and chiefly because we see their *Natures*, and *Powers*, and *Familiarities*, which have not any other Cause, but from the *Tropicks* and *Aequinoxes*, as is apparent from what is said before: For if other Beginnings are appointed, either we shall be necessitated to use the Nature of the Signs no longer in the Theory of Judgments, or else receiving and using them, we Err, corrupting the Distances, and Dividing those from which Influences are offered them.

CHAP. XXVI.

Of [THE PLANETS] Faces, Thrones and such like.

Such are the *Familiarities* of the Stars and Signs: They are also said to possess their *Proper Face*; when each Star keeps the same Figure with the ☽ and ☿ which its House bath to their Houses. As for Example, when *Venus* makes a *Sessangular Figure* to the Lights; but to the *Sun* when she is *Occidental*, and to the *Moon* when *Oriental*, according

cording to the Succession of Houses from the Beginning. Moreover, they are said to be in their proper Chariots, Thrones and such like, when they have a Power in the place which they possess; according to the fore-mentioned Prerogatives, by two or more Testimonies: for then their Influences and Energy is Increased, because the Familiarity of the Ambient Trirate Signs, is made Agreeable and Co-operates. And 'tis said, they are in their Joy; when altho' there is no Familiarity of the Ambient Signs with them, yet there is with others of the same condition with them: And altho' it be far off, yet there is found a Sympathy of Communication by such Likeness. As again, when they are found of a Contrary and unlike Condition, much of their Power is Diminished; a New and Mixed Virtus arising from the Different Temper of the Ambient Signs.

ANNOTATIONS. For the better Explaining of this Chapter, it is to be understood, that when Mercury is one Sign Distant from the Sun; he is said to be in his Face, Venus if two Signs; Mars if three Signs; Jupiter if four Signs; and Saturn if five Signs after the Sun. And so in respect of the Moon; but then she ought to be in Signs Antecedent to her; as if she were in Virgo; then Mercury would be so Dignified in Leo. Venus in Cancer. Mars in Gemini; &c.

The Thrones of the Planets are thus; Saturn his in Aquarius. Jupiter his in Sagittary. Mars his in Scorpio. Sol his in Leo. Venus hers in Taurus. Mercury his in Virgo, and Luna hers in Cancer.

CHAP. XXVII.

Of Applications, and Separations, and other Familiarities.

EN General, they which Preceed, are said to Apply to those which Follow; and they which Follow to Separate from them which Preceed; when there is no great Distance between

tween them. And this is to be Understood of Bodily Congresses, or any other Configuration of those before-related. But that in the Applications and Separations, which happen between Bodies, it is fit to Observe the Latitudes themselves, and admit only those Transits which are made in the middle [viz the Zodiac :] but in those which are made by Aspect, that Observation is Superfluous, for all the Rays are carried to the same ; that is to the Centre of the Earth : and so do meet together on every side.

From all these it is Evident, that the Efficient Power of the Stars is considered from their Peculiar and Natural Properties ; and also from the Quality of the Ambient Signs, and from their respect to the Sun, and the Angles as hath been said of all these. And their Virtue is Strong ; first by being Oriental, & when they Hasten their Motion ; for then they are much Stronger ; or they are Weak, when Occidental, and Slacken [their Motion,] for then they Operate more Weakly.

Moreover, their Influence is more Powerful or Weak, from their respect to the Horizon : for when they are in the Mid-heaven, or Pass in the place Succedant to the Mid-heaven, they are very Strong, and also in the Horizon it self, or in the Succedant ; for then they are Powerful, and chiefly when in the Oriental [Parts.] But if they are under the Earth in the F. C. or otherwise Configurated with the Oriental Place, they are more Weak : and when they are not so, they are altogether Weak.

ANNOTATIONS. And here Note, First, that Application is much more Strong than Separation.

Secondly, that the Distances here mentioned, are neither more or less, than the Orbs of the Planets, which is herein before shewed, Chap. XVI.

Thirdly, that the Lesser the Latitude of the Planets in Conjunction is, the more Powerful will its Influence be : for if two Planets in Conjunction have Considerable Latitude of Different

ferent Denominations, the Influence thereof, will be, much the more Lessened. And this is to be considered not only in Congresses, but in Directions also; for the Nearer any Planet is to the Ecliptick, the more Powerful will his Influence be.

Fourthly, By Hastening of Motion; is to be understood, when a Planet is Swifter than his mean Motion: and by Slackening of Motion, when Slower in Motion than his Mean Motion.

Now, the Mean Motion of Saturn is two Minutes; of Jupiter four Minutes, fifty nine Seconds, of Mars 33 Minutes twenty eight Seconds; of Sol fifty nine Minutes, eight Seconds; of Venus fifty nine Minutes eight Seconds; of Mercury fifty nine Minutes, eight Seconds; and of Luna thirteen Degrees, ten Minutes.

Fifthly, By the place Succedant to the 10th House, you are to Understand the 11th House, and by the place Succedant to the first House, is meant the Second House; and so of the rest.

The End of the First Book

Ptolemy's

Ptolemy's

Quatuor Duplicative;

The Second Book.

CHAP. I.

Of the Division of the General Consideration.

THose things which are more Chief in the Consideration of Particular Predictions, we have particularly described as on a Table. We will now lay down in order the rest of the Treatise [That is to say] whatsoever may conduce as much as may be Possible, to such a Prediction; ordering our Institutions every where according to Natural Reason.

Prognostication by Astronomy, is Divided into Two Greatest and most Principal Parts: the First which is called General; respects whole Nations, and Countries, and Cities. The other which is termed Particular and Genethliacal regards every Man Singly. Therefore seeing there are Two Parts, 'tis fit we speak first of the more Universal: for the Generals Events have causes more Necessary and Greater than the Particular: and therefore the Stronger Nature Rule's over the Weaker, and Particulars are Comprehended under Generals.

And again *Universals* being Divided into *whole Countries* and *Cities*, and that respects *whole Regions*; this *Cities*; and that hath a *Greater Cause* and such as is *Periodical*, as of *Wars*, *Pestilence* and *Famine*, or *Earth-quakes* and *Innundations*; and such like: but this hath a *Lighter Cause* produced in certain Times, as in *Mutations of Seasons*, or their *Alteration* more or less in *Winter*; *Heats* or *Winds* more *Veheinent* or *Remiss*; and of *Plenty* and *Scarcity* and such like. That ought here to precede which regards *whole Nations*, and is produced by *Greater Causes*, because it is more *General* than that which *confiders Cities*, and that which is brought to pass by a *Less Cause*.

In this Consideration; Two things are required, *viz.* the *Familiarity* of the *Twelve Signs* of the *Zodiack*, and the *Stars* to the *Climate*, and the Significations produced in certain *Seasons*, in proper places, according to the *Ecliptick Conjunctions* of ☽ and ☿; and according to the *Transits* of the *Planets*, their *Risings* and *Stations*. Therefore we will propose the Natural Reason of the *Sympathy* of these; speaking also in Short about the Properties, when only observed in *whole Nations*, as to their *Manners* and *Bodies*, according to the *Congruity* of the *Stars*; and of those things which have properly a *Natural Cause* there.

ANNOTATIONS. By *Ecliptical Conjunctions* of the *Sun* and *Moon*, the Author intends *Eclipses* of the *Sun only*: which is worthy of Observation.

CHAP. II.

Of the Properties Observed through the whole Climate.

The Properties which are under *whole Parallels* and *Angles*, are Divided by their respect to the ☽, and the Circle [Sexting] thro' the middle of the *Signs*. *For* *ef[the Earth]* *Inhabited* by us, *Lying* under the *North Quadrant*

Quadrant, they who are under the more *Southern Parrallels*, I lay those Parrallels from the *Aquinoxial* to the *Summer Tropick*, seeing they have ☽ in the Centre, being Scorched by it, are *Black*, and have *Hair thick and Curled*; of a *Grim Countenance*, *Thick Stature*, *Hot by Nature*, and *Savage Manners*, because of the continual Heat. They are commonly called *Aethiopians*; and the Heat of the Countries appears not only by them, but also by the State of the *Air* about them, and by other Living things.

They which are under the more *Northern Parrallels*, I say under them Subject to the *Bears*, seeing their *Vertical Place* is far Distant from the *Zodiack* and *Heat* of the ☽; they are for this cause *Cold*, and of much *Moisture*, which Nourisheth exceedingly, and is Exhausted by no *Heat*: they are *White of Colour*, have *Long Hair*; and *Great Bodies and Stature*, *Fat*, *Cold of Temper*; and their *Manners Wild*, because of the continual *Cold*. The Constitution of the *Air* about them, *Animals* and *Plants* agree with the Men: they are called for the most part *Scythians*.

They which are between the *Summer Tropick* and the *Bears*, seeing they have not ☽ in their *Vertex*, nor far Remote towards the *South Parts*; these have a *Well Tempered Air*: but this *Good Temper* hath some *Difference and Diversity* of *Heats* and *Coldness*; and yet the Difference is neither Great nor Vehement. They therefore who Live within this Temperature, are of a *mild Colour and Stature*, of a *Well Tempered Constitution*, not Wandering up and down, but Living together; and of Courteous manners, of these they who Live towards the *South* are more *Ingenious*, *Crafty* and *Rezdier to Learn*, because the *Zodiack* and the *Wandering Stars* in the *Zodiack*, being near their *Vertex*, Joyn themselves with them, and render their Minds *Brisk*, and *Inclin'd to Disciplines*.

Moreover, of these, they which are towards the *East*, are more *Courageous*, and because of their Courage, they Act all things Openly: for such is the Nature of ☽, *Oriental*, *Piurnal*, *Masculine* and on the *Right-hand*. And we see in

Animals, that the Right Parts are Stronger, Therefore they which are in the East, are more Couragious: but they in the West are more Tender, Effeminate and Close; for the Portion of the West is Lunare; for Luna always appears First after the Conjunction Aising from the West, and maketh the Climate Effeminate, Nocturnal and Sinister. Since these things are so, there follows in every one, certain Properties of Manners and Laws: and some Differ particularly on Account of Kind; even as we see some Differences in Conditions; as in places Hot and Cold, and Temperate, there are found Countries and Places which have their proper Temper; and are more or less Hot or Cold as they lie Higher or Lower. And as there are some Navigators because the Sea is Near; others Horse-Men because of the Eveness of the Country; others again are of a Gentle Nature, because of the Goodness of the Region: so by a Natural Familiarity with the Stars and Signs made from particular Climates, some proper Qualities are found in each. And this for the most part: but not so as that each one should have such a property. And seeing this is requisite in particular Consideration, it is necessary we speak Concisely concerning it.

CHAP. III.

Of the Familiarities of the Countries Triplicities and Stars.

IN the Zodiack are seen Four Triplicities as was said before: one Constituted of ♀, ♀ and ♀, is North-West; ♀ Rules over it principally, because of the North; and ♀ is Co-ruler, because of the West. That which ariseth from ♀, ♀ and ♀, is South-East, and Venus Rules chiefly there, because of the South; and Saturn is Co-ruler, because of the East. That which is composed of ♀, ♀ and ♀ is North-East; Saturn Governs it because of the East; Jupiter is Co-Lord, because of the North. That which is Con-

stituted

stituted of \odot , m and \times , is South-West; & chiefly Go-
vers here because of the West; and Venus is Co-ruler be-
cause of the South.

Seeing these things are so, and [that the Earth] we In-
habit, is Divided into Four Parts, according to the Trivici-
ties, in Latitude from the Sea that is by us, [that is the
Mediterranean,] which is from the Herculian Straight, to
the Asian Bay, and thence along the Mountainy Part, toward
the East; under which Latitude is comprehended the South
and North part of the Inhabited [Earth.] According to
its Longitude, it is Divided by the Arabian-Bey, the Aegean-
Sea, and Pontus, and the Lake Maeotis, by which the East and
West parts are Divided.

Our Earth being Divided into Four Quarters after this
manner, according to the Number of the Four Triangs: one
is Scituate in the North-West of the World, towards
Celtico-gallia, and is commonly called Europe. Opposite to
this Quadrant, Lyeth towards the Eastern-Aethio:ia, the
South-East Quarter, which is called the South part of Asia the
Great. Again, another Part of the Earth is the North-East
[Quarter] towards Scythia, which is named the North Part
of Asia the Great. Opposite to this, is Scituate towards the
South-West, [the Quarter] or the Occidental Aethiopia, and
this is Vulgarly called Lybia.

Of each of these Quadrants, the parts which are rather
towards the midst of the whole Earth, lie opposite to the
Quadrant Adjacent to them, as that is Scituate in respect
of the whole Earth. For the parts of the European Qua-
drant, Lying towards the North-West of the Inhabited World,
they which are in the midst thereof, and they in the Angles
are seen to be Scituate toward the South-East of that
Quarter; and so it is in the other Quadrants. From hence
therefore it is manifest, that each of the Quadrants have
Familiarity with the Two Opposite Triangles; all parts being
Adapted to the Quadrant Incumbent: but the particular
opposite places are accommodated to the particular, and op-
posite in the Middle,

According to this Familiarity, the Stars are to be Chosen, which have Dominion in the Proper Trigons, but in other Habitations, only they that bear Rule. And in those Habitations in the Middle of the Earth; Mercury is assumed together with them, because he is of a middle [Nature] common to [each of the] Conditions.

From the Distribution of the First Quadrant, which containeth *Europe*, the parts of the whole Earth, which Lyeth towards the North-west, are Joyned to the North-west Trigon; which is composed of ♀, ☽ and ♂; and are certainly Ruled by the Lords of the Trigon $\text{\textcircled{4}}$ and ♂ *Occidentals*.

And these parts as they are possessed by whole Nations, are thus, *Brittany, Galatia, Germany, Apulia, Sicilia, Tyrrenia, Celtica* and *Spain*. But seeing this Trigon is Imperious and fit for Dominion; for this Reason these Nations are Rebellious and Lovers of Liberty, And delight in War; Patient in Labour; Aspiring to Governments; Cleanly and High-Minded. But because of the Occidental Familiarity of $\text{\textcircled{4}}$ and ♂, and likewise because the First part of the Trigon are Masculine, and the Latter part Feminine: therefore these Nations are Despisers of Women, and without Emulation: but much moved towards Masculine Congresses, and Fealhesies; deeming this neither Shameful nor Unbecoming Man. For this Reason they are not Weakened, in as much as they are not Subject to this: but they retain their Manlike Courage, Friendship, Faith, Love their own, Doers of Good. But of these Countries *Brittany, Galatia, Germany* and *Barmania* agree more with ♀ and ♂, therefore the Inhabitants are more Savage, Bold and Cruel. But *Italia, Apulia, Scicilia* and *Gallia* are Subject to ☽ and ☽. Therefore they are more Imperious, doers of Good, and Affectors of Community. And *Tyrrenia, Celtica* and *Spain* are United with ♂ and $\text{\textcircled{4}}$, hence they that are in them are Lovers of Liberty, Simple, Lovers of Neatness.

But the parts of this Quadrant which are Scituate in the Middle of the Inhabited [Earth.] *Thrace, Macedonia, Illyria, Greece, Achaea and Crete*: and also the *Cyclades* of the

Sea Coasts of the Lesser Asia, and of Cyprus, extended towards the South-East [Part] of the whole Quadrant; these assume the Familiarity of the South-East Trigon of $\text{\textcircled{A}}$, $\text{\textcircled{B}}$ and $\text{\textcircled{C}}$, whose Rulers are *Venus* and *Saturn*, and also *Mercury*. Hence they that Inhabit those conformed to these [Rulers and Triangles] are Temperate both in Body and Mind; and they are *Affectors of Dominion, Stout, Impatient of Subjection*, because of *Mars*; but because of *Jupiter* they are *Lovers of Liberty*; their own *Masters*; *Orderers of Publick Affairs, and Lawgivers*: *Lovers of Learning and Musick*; *Champions, Neat in their way of Living*, because of *Venus*: because of *Mercury, Hospitious, Sociable, Lovers of Justice and Learning*, and *Eloquent*. But chiefly they are *Institutors of Mysteries*, because of the Occidental Constitution of *Venus*.

Again, among the Regions, they who dwell in the *Cyclades*, and the *Sea Coasts of Asia the Less, and Cyprus*, are conformed more to *Taurus* and *Venus*; hence they are given to Pleasures and Neatness, and Sollicitous about the things which concern their Bodies: But they which are in *Greece, and Achaea, and Creet*, have Familiarity with *Virgo* and *Mercury*; for which reason are more *Eloquent and Lovers of Learning*, and careful about the things of the Mind, rather than those of the Body. And they in *Macedonia, and Thrace, and Illiryum*, are under *Capricorn* and *Saturn*; therefore they are *Lovers of Wealth*, nor are they of a Gentle Temper as others, nor Govern'd by Laws.

Of the Second Quadrant, which is on the South Part of the Greater *Asia*, the parts which contain *India, Arriana, Gedrosia, Parthia, Media, Persia, Babilon, Mesopotamia and Assyria*, as lying towards the South-East of the Earth; properly respects the South-East Trigon of *Taurus, Virgo and Capricorn*: and also have Familiarity with *Venus* and *Mercury* and *Saturn*, in the Oriental State. Therefore they have Qualities agreeable to the Vertue of the Rulers, and *Worship Venus* calling her *Isis*. They also *Worship Saturn*, naming him *Mithrahelios*: and many Foretel Future Events; and Consecrate their Genital Parts to the *Gods*, because the Familiarity,

Familiarity of the fore-named Stars, is *Naturally Spermatic*. Moreover they are Hot, and Encited to Lust; given to Dancing, and Lovers of Venereal Congresses Openly, because of the *Oriental State*. But they have *Male-like Congresses*; and many of them Beget Children by their own Mothers. They do Reverence with their Breasts, by reason of the *Oriental Configurations*, because the Heat in the *Eri xipal* [Pact,] and hath a *Solar Power*.

They are for the most part, Neat and Effeminate, about the Cloathing of their Bodies; as Robes and other Adornings, because of *Venus*. But they are Great in Mind and Councils, *Concupiscent* and *Warlike*, because of the agreement of *Saturn*, which he hath, with the *Oriental Disposition*. Again, particularly, *Parthia*, *Media* and *Perzia*, are Ruled by *Venus* and *Taurus*: wherefore they who Dwell there, have Splendid Garments; and cover their whole Bodies, the Breast excepted: and are Lovers of Pleasures and Neatness.

Moreover, the parts about *Babylon*, *Mesopotamia* and *Afuria*, have Familiarity with *Virgo* and *Mercury*, whence the Inhabitants are *Mathematical*, and very Great Lovers of the *Five Stars*.

Again, *India*, *Arriae* and *Gedrosia*, are Governed by *Capricorn* and *Saturn*, whence they in thole places are *Ill formed*, *Unclean* and *Savage*.

The other parts of the Quadrangle lying about the middle of the whole Earth, *Idumaea*, *Cælosyria*, *Judea*, *Phoenicia*, *Chaldea*, *Orchinia* and *Arabia-Felix*: these are Situate toward the *North-West* of the wole *Quadrangle*, and have for their Governors, *Jupiter* and *Mars*; and likewise *Mercury*: Wherefore the Inhabitants are *Dealers* in *Merchandizes*, *Makers of Bargains*, *Defifers of Danger*; *Treacherous*, of *Savile Mind*, and altogether *Changeable*, thro' the *Configurations* of the mentioned Stars.

Again, they of those which Inhabit *Cælestine*, *Idumaea* and *Judea*, have rather Familiarity with *Jupiter* & *Mars*; wherefore for the most part, they are *Bold*, *Arbeists* and *Treacherous*; But the *Phœnicians*, *Chaldeans* and *Orchinians*, are under

Leo and Sol: Wherefore they are *Plain, Honest, Lovers of Astrology, and Worship* & more than any. They which are in *Arabia Felix*, are Ruled by ♋ and ♌. Again the Country is *Fertile* and full of *Spices*, and the Men thereof well Composed ; of a *Free Spirit* in their *Contracts and Dealings*.

Of the *Third Quadrant*, which is in the *North Part of Asia the Great*, the parts which lie towards the *North-East* of the Earth, contain *Hyrcania, Armenia, Menniana, Bactriana, Casperia, Serica, Sarmatia, Oxiana, Sogdiana*; these have Familiarity with the *North-East Trigon*, attributed to ♊, ♋ and ♌. It hath for its Rulers in *Oriental Figures* *Saturn and Jupiter*. Therefore they in those Countries Worship *Jupiter and Sol*. They are very Rich, have much *Gold*, Cleanly in their Dye, Easy, Skill'd in Divine [Whatevers.] *Magicians*, Just and Free in their *Manners*; *Magnanimous*, Haters of *Evil*; Lovers of *Friendship*; and willingly Dying for their Relations in a good Cause. And in their *Marriages* they are *Honest and Pure*; and in their *Garments* *Sumptuous*; Free-hearted and High-Minded; for the most part *Saturn and Jupiter* doth these because of the *Oriental Figures*.

Again, of these, they of *Hyrcania, Armenia, and Menniana* have rather Familiarity with *Gemini and Mercury*. Therefore, these are more Sharp and *Evil*.

They of *Bactriana, Casperia* and *Serica*, are under *Libra* and *Venus*. Hence they in those Regions are very Rich, Neat and Lovers of Songs.

The parts about *Sarmatia, Oxiana* and *Sogdiana* have Familiarity with *Aquarius and Saturn*; whence these Nations are more *Ungentile, Auster and Savage*.

The other parts of this Quadrant which lie in the middle of the whole Earth, contains *Bithynia, Phrygia, Colchis, Laxia, Syria, Commegene, Cappadocia, Lydia, Lydia, Cilicia and Pamphilia*: These Lying in the *South-West* of the Quadrant, have Familiarity with the *South-West Trigon*, consisting .

setting of ☽, ☿ and ☹, and have for their Rulers Mars and Venus and Mercury also. Wherefore they in these Countries for the most part, Worship Venus as Mother of the Gods; calling her by Different Names agreeable to their Country Language; and likewise Mars, calling him *Adonias*, and some other Names. And they perform their Ceremonies with Lamentations. They are of a Servile Mind, Laborious, Crafty, Fraudulent, Reparious; in War Mercenary, taking each other Prisoners, Enslaving them; making War upon each other, because of the Oriental respects of Mars and Venus: For in the Triangular Sign of Venus, I say in Capricorn, Mars is Exalted: for this cause it is, that the Women are well Affected towards the Men; have Natural Affection, look well after their Families; Work and Serve and altogether Love to be Subject to, and Obey the Men.

Further, of these, *Bithynia*, *Pbrygia* and *Celchis*, are conformed chiefly to ☽ and ☽; whence it is, that the Men of those Countries, are Timorous and Obedient: but most of the Women because of the Oriental and Masculine Position of the Moon, are of a Manlike Nature; love to Rule; Warriors as the *Amazones*: they avoid Lying with Men; they Love to be Armed and behave themselves like Men; and they Cut off the Right Breasts of their Female Infans, for Military Advantage: and that they shewing this part Naked in their Attays, may seem to be of a Masculine Nature.

Again, *Syria*, *Commagene* and *Cappadocia*, have Familiarity with ☿ and ☽. Therefore they in these [Countries,] are Bold, Evil, Treacherous and Laborious.

They of *Lydia*, *Cilicia* and *Pambilia*, have Familiarity with ☹ and ☽. Whence the People there Possess much; are Merchandizers, Free, Common in Living, and Faithful in their Bargains.

Of the Remaining Quadrant, Scituate in that part commonly called *Lybia*; the parts containing *Nomidia*, *Carthagia*,

Catbæge, Africa, Phyzania, Nasamonia, Geramantis, Mauritius, & *Getulia & Metagonitis*, is extended toward the South-west of the Univerſal Earth ; and have Familiarity with the South-West Trigon, consisting of ♂, ♀ and ♀ ; and ♂ and ♀ in the Occidental Station Governs it. Wherefore, on this Account of the Configurations of the Stars, it happens, that the Inhabitants are Ruled by the Men and Women, being Children of the same Mother : the Men Govern the Men ; and the Women the Women. And they are very Hot, prone to Feminine Congresses : Force their Marriages, and in many places, the chief Kings, Force the Spouses of their Subjects : and among some, the Women are Common to all. They love to be well Cloathed, and to wear Women's Apparel, because of Venus. But because of Mars, they are Manlike, Crafty, Magicians, Impostors, & ready [to undergo Dangers.]

Again of theſe, they of *Catbæge* and *Africa*, are chiefly under ♂ and ♀ : Therefore they Live in Common, they Traffick and Enjoy all Plenty.

But they which Inhabit *Metagonitis, Mauritius* and *Getulia*, have Familiarity with ♀ and ♂. Whence they are Savage, most Addicted to War, Eaters of Flesh, very prompt to Dangers, Careless of their Lives ; so they abstain not from Killing each other.

They of *Pbasania, Nasamonia* and *Geramantis*, have Familiarity with ♀ and ♂. Wherefore they are Free ; of Plain Manners, Labourious, Just, and for the most part Ungovern'd. They Worship Jupiter as *Ammon*.

The Remaining parts of this Quadrant, which are in the midst of the whole Earth, which contains *Cyrene, Marmaria, Egypt, Thebes, Oasis, Trogloditis, Arabia, Azania*, and the Middle *Ethiopia*, thofe Scituate in the middle of the Quadrant, have Familiarity with the North-East Trigon, consisting of ☽, ☾ and ☽, and have for Rulers, ☽, ☽ and ☽ ; therefore they of theſe Places, as participating of the Five Planets, according to their Oriental Habit, are Lovers of the Gods, Fear the Deity, Serve the Gods ; Addicted to Lamentations, Bury the Dead, and put them out of their sight,

because

because of the *Vespertine* Respect. They use all Sorts of Laws, and Worship all Sorts of Gods. When they Obey, they are Humble, and Fearful, and Patient; But when they Rule, they are *Courageous* and *High-Spirited*. The Men love many Wives, and the Women many Husbands; addicted to Coition, and lie with their Sisters; The Men are Prolifick, and the Women very Apt to Conceive, even as the Country it self is fruitful. Many of the Men are Tender and Effeminate; and some Despite their *Genital Parts*; because of the *Vespertine Figuration* of the *Maleficks* with *venus*.

Again, they of those who Inhabit *Cyrena*, *Marmarices* and the *Lower Egypt*, rather agree with II and ♀. Therefore they are Thoughtful, Intelligent, Skill'd in all things, chiefly in Wisdom; and the Invention of Divine [Matters.] They are Magicians, Institutors of Sacred Rights and Mysteries; they are altogether Addicted to Learning.

They of *Tubes*, *Oasis* and *Trogloditis*, have Familiarity with ☽ and ♀: are Hotter and Swifter by Nature, and Enjoy much Plenty.

But they of *Arabia* and *Azioce* and the *middle Ethiopia*, are under ☽ and h. Therefore they are Eaters of Flesh and Fish; Dispersed and not United; Beastly, and lead a Rude and Savage Life.

The Agreement therefore of the Stars and Signs, and the Manners and Properties which proceed from them, on Particulars and Generals, is set down in short after this manner: But that the Knowledge and Use thereof may be easy, I will Describe each Nation in order as it hath Familiarity with the Twelve Signs, according to the aforesaid Order.

The Disposition of Countries, as each of them is Subject to each of the Signs.

I. *Britannia, Galatia, Germany*; in the Middle, *Palestine, Cœlestria, Idumæa*.

II. *Partibia, Media, Persia*: in the Middle, *Cyclades, Cyprus, Asia Minor*.

Hircania,

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II. Hircania, Armenia, Manica; in the Middle, Cyrene, Marmatrica, Egypt the Lower.

III. Numidia, Carthage, Africa; in the Middle Bithynia, Phrygia, Colchis.

IV. Italia, Gallia, Sicilia, Apulia; in the middle, Phoenicia, Chaldea, Orchenia.

V. Mesopotamia, Babilon, Assyria; in the Middle Greece, Achaia, Crete.

VI. Bactriana, Capiria, Serica; in the Middle Thebes, Oasis, Trogloditis.

VII. Metagonitis, Mauritana, Getulia; in the Middle Syria, Campanenia.

VIII. Thivenia, Celta, Spain; in the Middle Arabia Felix.

IX. India, Iriana, Gedrosia; in the Middle Ibrace, Macedonia, Illyrium.

X. Sauromatica, Oxania, Sugdiana; in the Middle Arabia, Arjania, Ethiopia.

XI. Phazania, Nasamonia, Geramantis; in the Middle Lydia, Cilicia, Pamphilia.

These things being set forth, this ought to be added, [viz.] that each of the Fixed Stars have Familiarity with the Countries which are under the Parts of the Zodiack: seeing the Fixed Stars have respect unto the Parts which Sym-pathize with such Parts; as are on a Circle drawn through the Poles of the Zodiack.

Another thing also is to be Joyned, [viz.] that with the Principal Cities those places of the Zodiack chiefly agree, which the Star happen to Transit when that Principal City had its First Building: and of the Angles, the Horoscope chiefly agreeth. But of those Cities the Times of whole Building cannot be found; the Mid-heaven happeneth according to the Nativity of the then Princes or Kings.

ANNOTATIONS. The former part of this Chapter needs Explanations; therefore what I shall remark in it, shall be of

the Two Last Paragraphs; and that is First, that in Mundane Considerations, a special regard is by the Author advised to be had, to the Fixed Stars. Secondly, that their Passing from one Sign to another, is in an Especial Manner to be regarded, in considering the Mutations, Manners, Customs, Laws, Government and Fortune of a Kingdom.

CHAP. IV:

Of the manner of Predicting Particulars.

These things being thus Premised; we will Briefly shew how we Consider Predictions. And First of General Events of Cities and Countries: for the Chief and most Strong Cause of these Accidents, are the Ecliptical Conjunction of the ☽ and ☽; and the Transits of the Planets at them.

Of the Consideration of those Eclipses, one is Local; by which we Foreknow in what Cities and Countries, Eclipses particularly happen, or the Stations of the Planets continue for a time: these are h , U and S , when they are Stationary; for then they are Significative. Another is Temporal, in which we know the Time in which the Event happeneth: and how long it will Continue. Another General, as by what Kind the Accident will be Comprehended. And Lastly, Special, by which is Foreknown, what the Accident will be, that shall happen.

ANNOTATIONS. What these Ecliptical Conjunctions of the ☽ and ☽ are, and how by them and otherwise to Judge of Mundane Revolutions in General, I have Plainly Demonstrated in my Treatise of Eclipses; wherein I have Fairly Answered and Refuted the Erronious Suppositions of the Great Morinus and others, concerning that Doctrine; and therefore needless here to be repeated; let such as are that way Curious see that Treatise, for tho I Love to make all things plain even to the most Ignorant: yet I Hate to Write the same thing twice.

CHAP. V.

Of the consideration of the Countries in which the Accident happens.

THE First which is the *Topical Consideration*, is thus. In the *Ecliptical Conjunctions* of the ☽ and ☿, and chiefly in those which are *Plainly Visible*, we consider the *Ecliptical Place* of the *Zodiack*, and the *Countries* which according to that place, have Familiarity with the *Trigon*.

Moreover, some *Cities* *Sympathize* with the *Sign* of the *Eclipse*; either because of the *Horoscope* at their *Building*, and the *Irradition* [of the *Luminaries*]; or from the *Mid-heaven* of the *Princes* or *Kings* which were at the Time when the *Cities* were : [ffoz] whatever *Countries* or *Cities*, are found in that Familiarity will be Seized by the Accident. But Principally the Accident will befall those which agree with the *Sign* of the *Eclipse*; and those parts where the *Eclipse* Appears above the *Earth*.

ANNOTATIONS. In the former Chapter Ptolemy tells us, the Principal Foundation for Judging of the General Events of Cities and Countries is from Eclipses of the Sun, for such the Ecliptical Conjunctions of the ☽ and ☿ are, & no other. And to make the matter yet plainer, in this Chapter he tells us, no less than twice, that those Eclipses too, must be such as are Visible: for it is an Undoubted Truth, that Eclipses Operate & Affect only those Places to which they are Visible. So that it is not sufficient that they be not only above the Earth, but also they must be Visible; for wherever they are not so, they have no Influence. And therefore Subterranean Eclipses cannot have any, as some no mean Pretenders to this Art have Weakly Dreamed; and has been one main cause their Predictions have so often fail'd their own and others Expectation.

CHAP. VI.

Of the Time of the Events

THE Second Head is *Temporal*; by which we know the Times when the Accidents will happen, and how Long they will Continue. This we Survey after this Manner.

In *Eclipses* which are made at the same time; seeing they are not made in every Habitation in the same *Temporal* or *Solar Hour*: nor the Greatness of the *Obscuration*, nor the Time of Duration every where alike: First, we will Dispose of the Angles as in a *Geniture*, to the *Ecliptical Hour* in which they happen in each *Region*, that hath Familiarity, according to the Elevation of the *Pole*: and afterward Examine, how many *Equinoctial Hours* in every of the *Habitations*, the *Obscuration* of the *Eclipse* Lasts. These being so enquired into, if the *Eclipse* be of the *Sun*, we Determine, that so many Years the Event will endure, as the Obscuration measured Hours: But in an *Eclipse* of the *Moon*, for Years, so many Months shall be Accounted; and the Beginning of the Event, and the General Intention is Observed, from the Situation of the *Ecliptick Place*, in respect of the Angles: for if the *Ecliptical Place* happen in the *Oriental Horizon*; the Accident will begin to appear in the first Four Months, from the time of the *Eclipse*; and its General Intention will be in the first *Third Part* of the whole Duration of its Time. If the *Ecliptical Place* be in the *Mid-heaven*, the Evil will Begin in the Second Four Months, and its General Intention will be in the middle *Third Part*. And if it Fall in the *Western Horizon*, it will begin in the third Four Months, but its Intention will be in the last *Third Part*.

But we consider the particular Intentions and Remissions, from the *Intermediate Copulations*; when the *Copulations* happen in the Places where they produce the Cause, or in *Affection* with those places: and from the other *Transits* of the

Stars, when the Stars which cause the Accident have Familiarity with the Signs which Possess the Causes; whether they make Oriental or Occidental, Stationary, or Achronical Appearances: for when they Emerge, or are Stationary, they cause an Intention of the Accidents; but being Occidental and under the [Sun] Beams; or when they make Achronical Appearances, they produce more Remiss Effects.

ANNOTATIONS. In this Chapter 'tis Observeable, First, that for the better ascertaining the Measure of the Time of the Event of Eclipses, the Author mentions two Sorts of Hours; the one he calls Temporal, and the other Equinoxial: the first he makes use of in Directions in Nativities; and the latter in the Measuring the Time of the Events of Eclipses. Temporal Hours, are always, and in all places, Unequal; and neither more nor less, than those Vulgarly called Planetary Hours; that is to say, the Difference between Sun-Rising and Sun-Setting; or between Sun-Setting and Sun-Rising, Divided into Twelve Equal Parts, and one of those Parts is one such Temporal or Planetary Hour; which always Increase or Decrease in every Parrallel of Latitude, according as the Day or Night Grows Longer or Shorter; and is always Different, according to the Different Elevation of the Pole under which it is computed: But Equinoxial Hours, which are those the Author here useth; are the Equal Parts of a Day Natural, Divided into 24, between Noon one Day, and Noon the next Day.

Secondly, that for Discovering the Time of the Events of Eclipses, a Scheme must be Erected under the Elevation of the Pole of the Place; for which the Events are to be Considered at the Middle Time of the Eclipse, and if the Eclipse falls in, or nearer the Ascending Horizon than it doth to the Mid-heaven, the Effects (of a Solar Eclipse) shall begin in that place to appear in the First Four Months after the Eclipse's Appearance: But the Greatness of its Effects, shall appear in the First Third Part of the Effects Duration. But if the Eclipse considered as to its Middle Time, be in or nearer the Mid-heaven, then either the Oriental or Occidental Horizon; the Event will not begin

till the Second Four Months; and the Intention will happen in the Second Third Part of the Effects Duration. And if the Eclipse so considered, happen in or nearer to the Western Horizon, than to the Mid-heaven, the Effects will Begin in the Third Four Months; and its Intention shall Begin in the Last Third Part.

Thirdly, that tho' in the former Chapters, Ptolemy made no mention of the Lunar Eclipse, yet by this tis plain, he did not reject them. But that forasmuch as instead of a Year being allowed to every Hour, the Sun shall be Eclipsed; there it but one Month to be allowed, for every Hour the Eclipse of the Moon shall continue, for the Time of the Beginning of its Events, or the Duration of its Effects: Two Days or thereabouts are equal to Four Months. So that in Eclipses of the Moon, if they happen in, or nearer the Western Horizon than the Meridian, their Effects will Begin as it were Immediately: And if in, or nearer the Meridian, than the Eastern Horizon, within a Week: But if in, or nearer the Western Horizon than the Meridian, in about a Fortnight; and its General Intention will soon after follow. But as the Beginning and Duration of the Effects of Lunar Eclipses are much shorter, than those of the Solar, so in themselves they are not any thing near so Powerful; and yet falling nearer the Ecliptick, are much more Powerful, than any other Lunation.

Fourthly, From hence it will by consequence follow, that The nearer any Planet or other Star, Aspect or other Familiarity, happens to the Ecliptick, the Greater will their Influence and Effects be.

Fifthly, That Planets or Stars, concerned in the Effects of Eclipses, or Eclipses themselves, or other Configurations, or Familiarities happening in an Oriental Quarter, gives a Swifter Appearance of its Effects; but when Occidental, the contrary.

Sixthly, Where the Author in this Chapter saith, "But we consider the Particular Intentions and Remissions, from the Immediate Copulations, when the Copulations happen in the places where they produce the Cause, or in Aspect to those places." He Teaches, that by Observing the

New and Full Moons, and their Square Aspects, and how they Agree with, or Behold the Place of the Eclipse, the particular Times in which the Effects of Eclipses will Increase or Diminish, are to be Discovered.

Seventhly, That when Stars emerge, or are Freed from the Sun-Beams, as they Increase in Light and Motion, so their Power Grows Stronger.

Eightly, That when a Planet is Stationary or but very Slow, of Motion, they cause the Greater Intention of the Accident. And hence it is, that *h*, and *u* being Slower of Motion, have Effects much more Powerful, than the more Inferior Planets.

CHAP, VII.

Of the Kind of Sufferers.

The Third part, is to know what it is that will suffer under the Effects. And this is Judged from the form of the Signs and their Property, in which the places of the Eclipse are found; and the Stars both Fixed and Wandering, according to the Sign of the Eclipse and the Angle before the Eclipse.

The Dominion of these is thus taken: In the *Wand'ring* Stars whosoever hath more respects to both places, [viz.,] the Eclipse and Angles; and Applys or Recedes, according to Vicinity and Appearance; and hath more respects to those that have Familiarity of Configuration; and moreover, is Lord of the Houses, Trigons and Exaltations and Terms; this alone is taken as Lord.

If the same [Planet] be not Lord of the Eclipse and the Angles; we take the Two which have more Familiarity in each of the Places; and the Two so taken, we Prefer as Lord of the Eclipse. If many are found equal and alike in Power in each place, he is Preferred to the Dominion, which is rather Angular, or hath Greater Familiarity or Faction: So it is in the Planets. But of the Fixed-Stars, we observe the First of

the Bright Ones, which at the Time of the Eclipse hath Commenc'd with the past Angles; as we have Described in the nine ways of apparent respects, in the first Construction.

We also assume that which at the Ecliptick Hour is in a Visible Situation, either Rizing with, or Culminating with the Angle following the place of the Eclipse.

Thus having considered the Stars as Causes of Accidents, we shall here take a Veiw of the forms of the Signs, in which the Eclipse, and the Ruling Stars are. From the Quality of these for the most part, are Judged the Kind, apprehended by the Accident: for if the Signs are of Human Shape, in the Middle Circle of the Signs, and the Fixed Stars, the Effects will fall on Mankind. But if they are not of Human Shape, but of Terrestrial, that is Four-Footed, 'tis evident the Accident will be about such like Animals. And they which are formed liked Creeping things; Signifie the Effect [will fall] on Serpents and such like. And again when [like] Wild Beasts. on [Beasts] Cruel and Hurtful. But if [like] Tame Creatures, on those which are Subservient to Man and Tame, according to their Forms; as of Horses, Cows, Sheep and such like. Moreover of the Terrestrial, they which are towards the Bears, shew Sudden Earth-quakes, they toward the South unexpected Rains from the Sky.

Again, if the Ruling Places be in them which are formed with Wings; as in the Eagle and such like, it Signifies that the Events will fall on Volatiles; and chiefly those which are for Man's Food. If they are in those which represent things Swimming [if] in the Sea, as the Dolphin; the Effects will happen on the Sea to Navigators and Navies: [if] in Rivers as ☰ and ☷, the Effects will fall on those, which live in Rivers and Fountains. If the Ruling Places be in Argus, the Accident will comprehend both kinds.

Again, In Tropical or Equinoctial Signs, they Signifie a Change in the Constitution of the Air; according to the Seasons to which each of the Signs properly belong. But properly they Signifie a Change in the Spring and Plants of the Earth: For when they are in the Spring Equinox they produce

duce Accidents about the *Budding of Trees*; as the *Vine*, *Figtree* and others [then] *Budding*.

In the *Summer Tropick*, they respect the *Gathering* and *Laying up of Fruits*; properly in *Egypt*, the *Inundation of Nilus*.

If the *Ruling Places* be in the *Autumnal Equinox*, it bears Signification of the *Seed*, and *Grass*, and *Herbage*.

If in the *Winter Tropick*, it shews the Effects will be on *Pot-Herbs*, the *Birds* coming at the Season and *Fishes*.

Moreover *Equinoctial Signs*, Signifie what will be about *Holy things*, and *Divine Worship*: They which are *Tropical*, manifest the *Mutation* in the *Air* and *Publick Affairs*. *Fixed Signs* concern *Foundations* and *Buildings*. They which are *Double Bodied*; foreshew what is to Happen to *Men* and *Kings*.

Moreover, whatsoever at the *Time of the Eclipse*, are more *Oriental*, shew the Effects will be about *Fruits*, *Youth* and *Foundations*. But they which possels the *Mid-heaven* above the Earth, these threaten Accidents about *Sacred things*, the *Middle Age* and *Kings*: but they in the *West* about *Laws*, *Old Age* and the *Dead*.

But how greatly the *Accident* will affect the *Kind* on which it falls, is known from the *Greatness* of the *Obscuration* of the *Eclipses*, and from the respect of the *Stars* (which are the causes,) which they have with the place *Eclipted*. for *Occidental Configurations* to *Solar Eclipses*, or *Oriental* to *Lunar*, for the most do *Lessen* the Effects. In the *Opposition* they make it *half*: *Oriental Configurations* to *Solar Eclipses*, and *Occidental* to *Lunar*, do *Augment* the Effects.

ANNOTATIONS. To make this Chapter yet more plain, First, when the Planets in Election for Lord of the Eclipse, are found of Equal Strength and Dignity, you are to Prefer such as are *Direct*, before those *Retrograde*; & the *Oriental* before the *Occidental*.

Secondly, As to the Electing the Fixed Stars; Cardan on this place, directs, to Observe the Angle which the Eclipse

follows; and which it Precedes: as if the Eclipse be between the 7th House, and Mid-heaven; the Stars shall be preferred, which are in the 7th, next those in the Mid-heaven. But if between the Mid-heaven and Ascendant, those in the Mid-heaven shall have the Preference, and next those in the Ascendant; that is by Corporeal Preference, for the Fixed Stars emit no Rays,

Thirdly, the fine Ways of Apparent Respects mentioned by the Author in this Chapter; according to Cardan are,

First, the Matutine Orientality, when a Star Riseth with the Sun; which is Threefold: that is a little After the Sun & With the Sun; or a little Before the Sun: and in this List alone it is to be seen, and is the Firmest State.

The Second is, when it is said to Culminate, and is when a Star Culminates at Sun-Rising; and this is also Threefold; that is, either Immediately After he Riseth; At his Rising; or a little Before his Rising; and in this alone State may be seen.

And so many Ways there are, when a Star is on the Fourth, when the Sun Riseth: this is the General, is Stronger than the First: but by Distinction, the Third is Stronger than the Sixth.

The Third is when the Sun Riseth and a Star Setteth; and hath three Differences; that is After the Rising; At the Rising; and a little Before; and in this Third alone can the Star be seen; It is Weaker Generally and Particularly, than the Second, but Stronger than the First; but the Ninth is Weaker than the Third.

The other Principal Ways, to wit the Fourth, Fifth & Sixth, are exactly Opposite; that is to say, when the Sun is Setting, the Star is so too; which is the Fourth Way; it hath Three Members as the First.

Or the Star on the Meridian, which is the Fifth way & hath three Members, viz. three when in the Mid-heaven, & three when in the Fourth.

Or the Star in the East, which is the Sixth Way, and hath Three Members.

The Seventh is, when the Sun is on the Mid-heaven or Fourth, and the Star is Opposite to him, and hath Four Members.

The Eighth, is when a Star Riseth and the Sun is in the Mid-heaven or Fourth, and it hath Two Members.

Then Ninth, is when a Star and the Sun are together on the Mid-heaven or Fourth, & hath Two Members.

In General there are Thirty Two Members, and Nine Principal Ways: there is but one Member in which the Star can be Seen, and the Sun and it in Angles.

Then when a Fixed Star is with any Planet, or in an Angle, consider whether it be by any of these Ways; if not, it is most Weak: if it be, consider whether it be with the Sun and not to be Seen; then it is very Weak. Or if it is to be Seen, and is with the Sun Occidental, it is Indifferent.

Or if it be seen & is not with the Sun, it is Stronger; or if it be Seen and is Oriental, then it is Strongest. thus far Cardan.

Fourthly, By the Middle Circle in this Chap. & other parts of the Book mentioned, you are to understand the Zodiac.

CHAP. VIII.

Of the Quality of the Effect.

The Fourth Part is the Knowledge of the Effect, of what Sort it is Good or Bad: and what's its Property, whether Good or Bad.

This we know from the Virtue of the Stars Ruling the Principal Places, and from the Mixture which they have with each other, and with the Places of which they have Dominion: for the ☽ and ☽ as it were Rule and Govern the other Stars, [they being the Known Power and Causes, of all the Dominion of the Stars, and of their Weakness.]

And the Speculation of the Mixture of the Stars which have Dominion, manifests the Quality of the Effect. Therefore we will begin with the Effective Property of each of the Planets: but we will withal add this, that when we for Brevity sake say, that any thing is Generally performed by the Five Stars, you ought presently to consider their Temper: their Co-operation and Power [Proceeding] from the like Nature; and whether it hath a Proper Constitution; and whether there be a Like Mixture from the Fixed Stars, or from the Zodiaca Place.

After this manner ought we to Contemplate, as we have said. When we speak of any thing in General, about the Five Stars; their Temper and Quality ought to be Understood, as if we had spoken of their Quality and Nature, and not named the Stars themselves.

And this also ought to be considered, that in the Comixtures, not only the Mixture of the Planets among themselves, is to be observed: but also the Mixture of those which Communicate their Nature to the Planets and Fixed Stars, and Places of the Zodiack, according to the fore-mentioned Familiarities, which they make with the Planets.

Therefore, if the Star of Saturn Rule alone, he causeth Corruptions by Cold; but in Events which properly Seizeth Men, there will be Chronicall Diseases and Consumptions, Coliquitious, Rheumatisms, Disorders of Moist Distempers, and Epidemick Quarzans.

There will be Banishments, Wars, Sorrows, Lamentations, Tears and Death, chiefly happening to those Stricken in Years.

Among Irrational Animals, It seizeth those which are Profitable, Destroying them by Diseases; which being Diseased and Men using them, Perish as is reasonable.

And the Air being changed into Horrible Cold, Frost, Cloudy and Pestilential Constitutions, will be Intemperate, Misty and Dark. Moreover there will many Hurtilly Showers happen, from which will Arise Creeping things Mischievous to Mankind.

In Rivers and Seas, there will be frequently Storms, Shipwrecks of Navies; their Navigators falling out ill. There will be a Diminution of Waters, and again Inundations; Rivers will Augment with Waters above Measure, and will be Corrupted.

The Fruits of the Earth, and chiefly they which are for Necessary Uses, will fail, being Ruined by Cater-Pillars, or Locusts, or Floods, or Rains, or Hails, or such like; so that the Evil proceeds to Famine.

If Jupiter alone be Lord, He generally Increaseth all things; but properly among Men, he will give these things; Happy Days, and Tranquillity, and Peace; and Augmenteth those things that are necessary for Life, and is also the Author of Mental and Corporal Goods.

Moreover he Confers from Kings, Benefits, Favours and Gifts: and makes the Kings themselves more Respected; Increasing their Greatness and Magnanimity: and in General, Happiness will be on all things.

But the Effects happening upon *Irrational Animals*, they which are *Tame*, and for the Use of *Man*, shall be Multiply'd, but the Useless on the contrary he will Destroy.

The Constitution of the *Air* shall be *Healthy* and *Temperate*, but *Windy* and *Moist*, and such as will Nourish Fruits. He will be *Favourable* to *Navigies* and *Ships*; and *Rivers* will Increase moderately. There will be Plenty of Fruits, and of other things which are for the well-being of *Man*.

When Mars is Ruler alone, He Generally causeth Destruction, Arising from Dryness. But among Men, properly Mars will Arise, Intestine Seditions, Captivities, Devastations and Insurrections of the People, the Anger of Princes towards their Subjects, and for that cause Sudden Deaths.

Moreover Feavourish Distempers will happen, Tertians, Eruptions of Blood, Sudden and Violent Deaths, chiefly of the Younger Sort. Also Burnings, Murders, Violation of the Laws, Injuries, Oppressions, Rapines and Robberies.

The Constitution of the *Air* will be *Hot*: *Hot Winds*, and Pestilential, Consumptive. Moreover there will be Drought and Thunders, and Lightnings from Heaven.

In the *Sea*, there will be Sudden Shipwrecks, because of Turbulent Winds and Thunder. Rivers will fail, Fountains be Dryed; and in Summer Water for Drink will be wanting: And they of the Earth that are necessary for the Use of *Man*; I say Irrational Creatures, Plants and Fruits will be Destroyed; partly by Heat, and partly by Rain, and the Violence of Winds: and those things which are Laid up, shall be Damnified by Configurations.

If

If *Genus* alone hath the Dominion, Generally she causeth the things that *Jupiter* doth, but with more *Pleasure*.

Among Men, properly these things will happen; *Honours, Reputations, Joy, Happy Marriages, and many Children*; and every thing will proceed very *Pleasantly*. *Possessions will Increase*, and in short Man's Dye^t will be *Cleanly*. Honour will be given to *Worshipful and Holy things*. Moreover, there will Arise *Familiarity* between *Rulers and Princes*, and their Subjects.

In the Air, there will be a *Good Temper*; the *Constitutions* of the *Winds*, will be *Mist and Nourishing*: and in short, the Air will be well *Tempered*. There will be many Showers, and they *Fruitful*. Ships *Sail safely*, and *Good Luck* and *Grace* will happen; and the necessaries for the Use of Men, the *Living Creatures*, and *Fruits of the Earth*, will Multiply Exceedingly.

When *Mercury* is *Governour*, Generally as he is with others, he is rend'red Conformable to their Nature: but properly being as it were an Addition of Power, he Stirs up the rest the more.

But when the Effects befall Men, he produceth Dispatch and Craftiness in Affairs; *Robberies, Violencies, Trefts and Extorts, Conspiracies of Plotters, &c.*

Further, Mercury being in *Configuration* with the *Maleficks*; He causeth *Unsuccessful Navigations* to Ships, and is the Cause of *Dry Diseases, Quotidians, Coughs, Eruptions of Blood* and *Consumptions*. Moreover he Disposeth those things which belong to *Divine Worship, Religious Rights, Affairs of Kingdoms, Customs and Laws*, according to his Quality, and Familiarity with each of the Stars.

And whereas because of his *Nearness to the Sun*, and his *Swiftness*, he is *Dry*: In the *Ambient* he causeth *Disorderly and Impetuous, and Mutable Winds*; *Thunder, Lightning and Coruscations, Chasms and Earth-quakes*. And because of them, he Induceth a *Corruption of Anima's and Plants*, fit

for the Use of Man. Further in Occidental Configurations, he Diminisheth Waters, and in Oriental, he Increases them.

And every Planet, causeth these things when he hath his Proper and Genuine Nature. But when one is mixed with another by Affect, and Familiarity in Signs, and likewise their Respect to the Sun, than the Effect will happen according to the Mixture or Temperament [Ariung] from the Communication of Influences: But seeing it is Impossible to Relate all the Mixtures and Configurations, which are made every way, because the Businels is Manifold and Infinite: this is well known from the Particular Judgment, and Mathematical Precepts. Now: we say thus, that we ought to Observe all the Familiarities of the Ruling Stars of the Event; and those very Cities and Countries where the Event leizeth.

For if the Stars are Beneficks, and Conformed to the Region upon which the Effect falls, and are not Overcome by Contraries, they more Powerfully produce the Benefit according to their Proper Nature: as on the other side, they are of Less Advantage, if any Impediment happen in the Familiarity, or they be overcome by Contraries.

But if the Ruling Stars of the Event, are not Beneficks, but Maleficks, and it they have Familiarity with the Regions on which the Accident falls: or are Overcome by Contraries, they do Less Harm: but if they have not Familiarity with the Countries, nor are Overcome by those that being Contrary to them, have Familiarity with the Countries; then they Produce much Greater mischiefs: But for the most part, the Men are Seized by more Universal Affection, who in their proper Nativities have the same Constitution with the Cause, which produceth the General Accident: I speake of those Co-gent Places the Lights & Angles, that is the Ecliptick [Places,], or their Opposites. Of these chiefly the Partile Congresses, and Ecliptical Oppositions of the Lights, are Inevitable, with which-foever of the Luminaries they are Configurated.

ANNOTATIONS. First, By Planet having his Proper and Genuine Nature, the Author means its being Free from Afection

Affection and the Rays of other Stars, and other Impediments herein before-mentioned. Secondly, In reference to the Last Seven Lines of this Chapter, he is not to be understood, as the Generality of our Common Astrologers suppose, to Intend All Persons to be Seized by the Universal Events; whereof Radical Ascendant, Mid-heaven, Sun or Moon are evilly Beheld, or otherwise affected, by the Presence of the Eclipse, or the Ruler thereof: for as I have herein before Observed, Eclipses do not Influence any Places or People, but such to whom and where they are Visible: and therefore however Correspondent the Nativity and Eclipses may be: yet unless the Eclipse be Visible to the Place, it will in no wise affect either it self, or any of its Inhabitants.

CHAP. IX:

Of the Colours of Eclipses, Comets and such like.

It is moreover requisite to Observe the Colours of Eclipses, in Universal Accidents: which Colours either Appear in the Luminaries or are near them, as Rods and such like: for if it be Black or Greenish, it Signifieth, that there shall happen such things as Saturn produceth: If it be White, such as Jupiter causeth: If it be Ruddy, they of Mars: If Yellow, they of Venus: If of Divers Colours, [their Signification] is Mercurial: And if the whole Body of the Lights be so Coloured, or if it be in all the parts about the Lights, it shews, that the Effects will happen in most parts of the [Threatned] Countries: But if all the Lights be not Overspread with such a Colour, but in Part, that part alone shall be Affected by the Accident, where the Constitution of the Seen Colour Inclines.

Furthermore, In Universal Considerations, we ought to Observe the Beginning of those called Comets, whether they appear in Ecliptick Times, or at other Times: such as Beams, Tumors, Tubes; and other such like. And they cause Effects Suitable to ♂ and ♀, [as] Wars, Hot Seasons, Motion, and

and whatsoevert follow them. And by the *Parts* of the *Zodiack* in which Parts they being Constituted appear; and by the respect and Inclination of their *Hair*, they Signifie the *Places where the Event shall happen*: and by their *Form*, the *Species* of their Effects, and the Kinds that shall *Suffer by them*.

Moreover, by their *Duration*, is Manifested the Time of their *Accidents Continuance*, and by their Respect to the *Sun*, they declare the Beginning of the *Event*. For if they be *Oriental*, they Signifie that the Beginning will be *Soon*; if *Occidental Slow*.

These things being thus shewed, and the General Consideration of the Countries and Cities being *Opened*, we ought to Treat of *Particulars*: I say of the Effects which happen every Year, and in the Seasons thereof; and first of that which is called the *New Month of the Year*.

ANNOTATIONS. First, *as to what concerns the Colours of Eclipses*, see the 5th. Chapter of my Treatise of Eclipses, where I have amply prov'd, how Inconsistant the Common Method for Calculating and Judging the Effects of Eclipses are, with the Primitive and Ptolemean Astrology. Secondly, *as to Comets*; to know the Places where the Event shall happen, our Author here tells us, We must have a Regard to the Parts of the Zodiack; that is to say, What Countries are Subject to the Sign in which the Comet first Appears; & toward what Parts its Brush, Tail or Beams are Directed: as whether East, West, North or South, &c. for those Places Under the Sign of its First Appearance, toward which its Beams are Directed, will be much more Subjected to its Influence and Effects, than other places under the same Sign, toward which its Beams are not Directed. And the places Subject to the Sign of its First Appearance, will be much more Powerfully Influenced by its Effects, than those Subject to any other it shall Transit; which in my Ephemeris for the Year 1683. I evidently manifested concerning the Great Comet of 1680. But as to such places as are Subject to the Signs in Square or Opposition to

the

the Former, I think there's nothing in't: for my Opinion is, that the Influences of Comets, are conveyed with their Beams, and if that is so, certainly no place can be Seized by the Effects, but where to which the Beams are, as aforesaid Directed: and if any think I understand not Ptolemy right in this matter, I should be thankful to their better Information.

C H A P. X.

Of the New Month [or Moon] of the Year.

THAT the New Month of the Year, ought to be appointed the Beginning of the Return of the Sun in each Circuit, is manifest from its Name and Power: but what Beginning in the Circle one should take, remains; nor is it easy to Comprehend. For this Cause therefore, we assume, as Beginnings, and that not Incongruously, the Points in the middle of the Signs Circumscribed by the Equinoxials and Tropicks: that is, the Two Equinoxes, and the Two Tropicks.

But some may Doubt here, which of the Four will be the Chief Beginning. If [it be Considered] according to the Simple Motion of the Circle, nothing can be found Preferable to the Vernal Equinox: for that then, the Days first Begin to grow Longer, and that Time is of a Moistening Nature: and that Nature abounds in all Generations. And the Summer Tropick after this, because the Day is Longest; and then with the Egyptians, [the Overflowing of] the River of Nilus happeneth, and the Dog-Star riseth. After these the Autumnal Equinox, for then all Fruits are Gathered, and again the Seed hath Beginning. And then the Winter Tropick, then the Day passeth from its Decrease to its Increase. Thus it seemed Good to them to Consider things.

But

But it seems to me more Natural and Agreeable; to Observe these Four Beginnings, with the Copulations of the Sun and Moon, Synodical or Full; and chiefly those which are Ecliptical, and Nearest these Points. That we consider the Spring Quarter from the Beginning of Aries; the Summer from Cancer, the Autumnal from Libra, and from Capricorn the Winter. For the Sun causeth the Constitutions of the Seasons, and their General Quality; and according to which Constitutions and Qualities, those who are altogether Ignorant, Fore-know things to come.

Moreover, he Dispofeth the Proper Signification of the Signs, Winds and some other Generals, which are Chang-ed more or leſs in Certain Seasons. And these Generally are performed by the Copulations made at the fore-men-tioned Points, and by the Configurations of the Planets which they make at the Copulations: But Particularly by the New or Full Moons in every Sign, and by the Transits of the Planets.

But seeing it is requisite to Speak of the Particular Nature of each Sign, and how each of them is [Qualified] in the Seasons of the Year, we will now Treat of this. For we have before Spoken of the Property of the Planets and Fixed Stars; their Mixture, their Familiarity with the Winds and Air, and likewise concerning the Signs, how they are Conformable to the Winds and Seasons.

ANNOTATIONS. It is very remarkable in this Chapter, how Foreign these Rules of the Common Astrology, are to those of Ptolemy. For First, according the Rules of the Com-mon Astrology, if at the Ingress of the Sun into Aries, the Sign Ascending is Fixed, the General Judgment for the whole Year is to be Deduced from that Vernal Figure only. If a Common Sign Ascend in the Vernal Figure, a Second Figure is to be erected for the time of the Autumnal Ingress, and the Judgment of the Second half of the Year, is to be Deduc-ed from thence. But if a Moveable Sign Ascend at the Ver-nal Ingress, then Figures are to be Erected for the time of the Sun's

Sun's Entrance into every one of the Cardinal Points, viz: Aries for the Spring Quarter, Cancer for the Summer Quarter, Libra for the Autumnal Quarter, and Capricorn for the Winter Quarter. But according to the Doctrine of this Chapter, Ptolemy was of a quite Different Opinion; and till I can find some more Natural Reason to Induce me to the Contrary, then what Ptolemy offereth in Defence thereof, I hope it may be excused, if I prefer his Doctrine, before all others: and at the same time leave every one else to their own Liberty.

Secondly, By the Great Stress he lays upon Annual as well as Monthly Lunations, both Synodical and Full, it is evident; that Ptolemy was too sensible of the Incertainty of Ingressional Figures, to Relie as our Common Astrologers do, for Judgments on the then Fallible Momentary Positions. For among the Multitude of Planetary Tables Extant, scarce Two to be found, but Differ vastly in the Time of the Ingresses: and no one dare say, that the most Approved Tables extant, are Indubitable. And since so, the Judgment Deduced from so Uncertain a Foundation, and the Positions of the Planets therat in respect to the Houses, cannot be Less Fallible, than the Foundation whence the Judgement is Deduced.

CHAP. XI.

Of the Particular Nature of the Signs and how they Affect the Seasons.

THE Sign Aries is throughout a Causer of Thunder and Hail, because of its Equinoctial Presence: but the parts thereof, cause something more or less, according to the Nature of the Fixed Stars that are in ♈; for its fore parts provokes Showers and Winds; the middle parts are Temperate; the Latter parts, Hot and Pestilential. Moreover, the Northern parts, are Hot and Corruptive: the Southern Freezing, and something Cold.

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Book II. Ptolemy's Quadripartite.

Taurus. All this Sign hath both Temters, and is somewhat Warm: the Fore Parts, and chiefly about the *Pliades*, produce Earth-quakes, Clouds and Winds; the Middle Parts Moister and Cooler; the Latter Parts and about the Hyades are Fiery, and cause Lightning and Thunder. Further, its Northern Parts are Temperate; the Southern, Disorderly and Moveable.

Gemini Is Generally Temperate: The First Parts Moist and Hurtful, the Middle Parts Temperate, the Latter Parts are Mixed and Disorderly. Moreover, the Northern Parts Create Earth-quakes and Wind; the Southern are Dry and Burning.

Cancer. The whole Sign is Gentle and Warm: The First Parts and about the *Præsepe*, are Suffocative; the Middle Parts Temperate; the Last Parts Windy: the Northern and Southern Parts are each of them Fiery and Burning,

Leo Is wholly Burning and Suffocating, and Pestilential: the Middle Parts Temperate, the Last Parts Moist and Hurtful, the Northern Parts are Moveable and Burning: the South Parts Moist.

Virgo Is Moist, and causeth Thunder: the First Parts, are more Hot and Hurtful, the Middle Parts, Temperate: the Last Parts Watry. Moreover, the North Parts move Winds, and South are Temperate.

Libra Is Generally Variable and Mutable: the Fore Parts, and Middle Parts are Temperate: the Latter Parts are Watry: the North Parts are Windy: and South Parts Moist and Plentiful.

Scorpio Generally causeth Thunder, and is Fiery: the Fore Parts produce Snow: the Middle Parts are Temperate, and the Last Parts cause Earth-quakes: Its North Parts are Hot, the South Parts Moist.

Sagittary Generally is a producer of Winds: the Fore Parts are Moist: the Middle Temperate: the Last parts cause Earth-quakes. Moreover, the North Parts are Windy: the South Parts cause Variety and Moisture.



Capricorn Is wholly *Mist*: the Fore Parts are *Burning* and *Hurtful*, the Middle *Temperate*, and the Last stir up *Showers*: and further the North and South parts, are *Moist* and *Hurtful*.

Aquary Is wholly *Cold* and *Watry*: the First Parts are *Moist*, the Middle *Temperate*, and the Last *Windy*: Moreover, the North Parts are *Heating*, and the South cause *Snow*.

Pisces Is *Moist* and a causer of *Winds*: the Fore Parts are *Temperate*, the Middle *Moist*, the Last Parts *Burning*: the North Parts Stir up *Winds*, and the South Parts are *Watry*.

CHAP. XII.

Of the Particular Consideration of the Seasons.

Of the *Consideration of Constitutions*, One is more *General*, which hath respect to the *Quarters*, by which we ought (as we laid before) to Observe the *New* and *Full Moons*: which are made before the *Tropick* and *Equinoctal Signs*; and according to the *Degree* whether of the *New* or *Full Moon*, found in each of the Supposed Climates, to Order the *Angles* as in a *Nativity*; then to take those [Stars] which are found to *Bear Rule* in the place of the *New* or *Full Moon*: and also the *following Angle*, as we Directed before concerning *Eclipses*. And these being so taken, we Judge *Generally from the Property of the Quarters*: but we Discern the *Intention* and *Remission* thereof, from the *Nature* of the Ruling [Stars;] Determining of what *Quality* they are, and how they Affect the *Constitution*.

The Seond *Consideration* is *Menstrual*, in which we ought to Observe after the same manner, the *New* or *Full Moons*, Celebrated in each of the *Signs*: But we must Observe this, that if a *Conjunction* happen nearest the *past Tropick* or *Equinoctal Point*: we take the *Conjunction even to the following Quarter*: But if it be a *Full Moon*, we Assume the *Full Moons*.

Pook II. Ptolemy's Quadripartite

It is also fit to Observe the Angles, and the Lords of ~~the~~ Places, and chiefly the Nearest Lights, and the Applications and Separations of the Planets, and their Qualities; and likewise the Properties of the Places, and what Winds the Planets stir up: and the Parts of the Zodiac in which they are. And further to what Wind the Latitude of the Moon Declineth, according to the Obliquity of the Middle [viz. of the Ecliptick.] And thus from all these, we shall know the Constitutions of all the Months, according to the Virtue of all the Qualities.

The Third Consideration is of the Less Significations, and their Intentions and Remissions; and this we Observe from the Particular Configurations of the Sun and Moon: Not from the New and Full Moon alone, but also from the Quadrantes: the Change of the Seasons, Beginning for the most part three Days before, and sometimes three Days after, from the time the Moon hath Aequated her Course to the Sun.

Moreover by the Configurations to the Planets which are made at each of these Stations, (whether they be Trines or Sextiles. For from the Order and Nature of these, is taken the Property of the Mutation of Constitutions, according to the Natural Familiarity which the Aspecting Planets and the Signs, have to the Ambient and the Winds.

The Particular Quality is Increased some Days, chiefly when the more Bright and Efficacious of the Fixed Stars respect the Sun, making Oriental or Occidental Appearances or Risings; then for the most part they turn the Constitution of the Air to their own Natures. But when the Lights pass by the Angles, there happens nothing less: for upon such Positions, the Constitutions are Changed, and are more Intense or Remiss, at certain Seasons; as the Flowing and Ebbing of the Sea, happen according to the Moon's Aspects; and the Change of the Winds, when the Luminaries are upon the Angles, according to the Wind the Moon's Latitude Declineth to. Therefore we ought always to consider, that the more General, and first Supposed Cause, must Precede, and the Particular

follow. But the Power is chiefly confirmed, when the Stars which are *Riders in the Generals*, are also *Configurated in the Particulars*.

ANNOTATIONS. As in the Last Chapter but one before-going, there are in this Two things Remarkable: the First is, that in Judging of Mundane Revolutions, or Quarterly Ingresses, in the Common Astrology, we are Directed to have a Special Regard to the Lunation, Synodical and Full, as well Succeeding, as Preceding the Ingress: and in Monthly Observations, to all the New and Full Moons of the Year: But according to this Prince of Astrologers, we are in the First, to Observe, the New or Full Moons Preceding the Ingress only, for our Judgement on the Succeeding Quarter: and not the Lunation Succeeding; and the reason I conceive to be, because the Lunation which Immediately Precedes the Ingress, carries its Influence to the very Position of the Ingress it self: but not so to that which follows the Ingress. And in Conformity to the First; in Monthly Observations, we are not to have the same regard to both the New and Full Moons, but to consider whether it was a New or Full Moon that happened Next and Immediately before the Ingress; and if a New Moon, then we are to regard the New Moons throughout all the Months, to the following Ingress: But if it was a Full Moon that last so Preceded; then we are to Observe the Position of Heaven at all the Full Moons to the following Ingress; the want of the Knowledge of which, hath been no small Oversight in the Common Astrology.

Secondly, that the Author here Directs us to Consider of the Constitutions of the Respective Quarters of the Year, from the Lunation Preceeding the Ingress: of the Months, from the Correspondent Lunation thereof: of the Parts of the Month, from the Conjunctions, Squares and Oppositions of the Month: Of the Days from the Fixed Stars: and the Time of the Day, from the Lights passing the Angles,

CHAP.

CHAP. VII.

Of the Signification of Meteors.

For the Fore-knowledge of Particular Significations, it is useful to Observe the Signs which are Seen about the Sun, and Moon, and the Stars. For we Observe the Sun Rising for Diurnal Constitutions, but his Setting for Nocturnals; and we Conjecture the Duration and Intention from the Aspects with the Moon. For every Affect (for the most part, fore-sheweth the Constitution that will last till the next Aspect: for when he is Clear, and free from Darkness, Bright and free from Clouds, Rising or Setting, it shews a fair Constitution: but if he hath a Various Circle or Reddish, or lendeth forth Red Beams, or seems to draw them from without to it self, or if he hath in one part Clouds called Parelia, or stretcheth forth Reddish Clouds, as Long Rays: by all these he foresheweth Great Winds, and chiefly from those parts in which the mentioned Signs appear. But if he be Black or Watry, and Risesb or Sets encompassed with Halo's, (that is to say Circles) in what part the Clouds called Parelia, or Watry or Black Beams are, he threatens Storms and Rain.

And we ought to Observe the Moon in her Transits at the New Moon, and Full, and Quarters, or three Days before, or three Days after; for if she appear Thin and Clear and hath nothing about her, it Denotes Fair Weather; if she be Thin and Red, and hath all the Dark Orb perspicuous, and doth (as it were) Tremble, it Signifies Winds from those parts to which she Declines: If she appears Black, or Greenish, or Thick, she foreshews Wind and Rain.

Moreover, you ought to Observe the Circles which are about her; if there be one of thele, and if it be Clear and Vanisheth by Degrees, it Denotes Fair-weather; but if there be two or three, they Signifie Foul-weather. But if they appear Reddish and Broken, they foreshew Tempestuous weather; if they be Dark and Thick, Tempestuous with Snow: But if they

be Watry or Black and Broken, Bad-weather, with Wind and Snow.

And the Planets, and the Brightest of the Fixed Stars, Signifie according to the Colour which they have, and the Nature of the Stars about which they are.

Further, the Greatness of the Fixed Stars, and the Colour of those things which are gathered near them, are to be considered; for when they seem Brighter, and Greater than they were wont, in what part they are, the Winds shall come from thence. Moreover Nebulous Circles, as Praepe and such like, ought to be Minded; for these Circles if they seem Dark and Scarcely Visible, or Thick, threaten Plenty of Waters. If they be Bright and Moving continually, they Signifie Turbulent Winds.

Moreover, they which appear in the Air at certain Times as the Concourse of Comets, for the most part Signifie Winds and Dryness; and so much the more, if they be in many Places; and their Constitution is commonly Durahle.

The Running of (those called) Stars, and their Shooting, if they proceed from one part, foreshew the Motion of Wind from that part; but if from contrary parts, it Demonstrates that there shall be Various Winds, and Thunders, & Lightnings.

Moreover, if there appear Clouds like Fleeces of Wool, they sometimes produce Bad weather. And Rainbows appearing at times, these if it be Ill-weather, foreshew Good: and if Good, Ill. And in a Word Aerial Appearances, foreshew Accidents agreeable to their Colours, each of them under their proper Causes in the manner related.

The End of the Second Book.

Ptolemy's Quadruplicate;

The Third Book.

CHAP. I.

The Proem.

WE have in the former [Books] Treated of Universal Events: for the Cause of Universals is Chief, and so Powerful, that it overcomes the Particular Event of every Man, happening according to the Property of Nature: The Knowledge of which Particular Event, we call the Doctrine of Nativites; and we ought to know, that the Efficient and Prognostick Cause of Generals and Particulars is one. For the Efficient Cause of Universal Accidents, and of thole which happen to each one, is the Motion of the Planets, and the Sun and Moon, and the Prognostic of both by one, from an Un-erring Observation of the Subject Natures, and their Mutations; and the Configurations of the Heavenly Motions caule thro' the Ambient. But the Cause of Universals is Greater and more Perfect, of Particulars, not so,

But tho' (as we have said) the *Power* of the *Nativity*, and of the *Pregnostic* of *Generals* and *Particulars*, be one, yet have they not the same *Principals*; which we supposing, behold the Dispositions of the *Cœlestials*, and endeavour to know the things Signified, by the *Configurations* of such a Disposition. For many are the *Beginnings* of *Generals*, for one is not the *Beginning* of all: and these *Beginnings*, are not always assumed from *Subject* things, but from the *Ambient*, which Induce the *Causes*. For (as we may say) we consider all the *Beginnings*, from the more perfect *Eclipses*; and from the *Stars* which make their Course, attended with something Remarkable.

The *Beginning* of each *Man* is one and many; One the *Beginning* of the *thing made*; and Many, the *Following Signification* of the *Ambient*, and the Dispositions they have in respect of the *First Beginning*.

The *First Beginning* in *Particulars*, is the *Beginning* of the *thing it self*; seeing that on its Account, others are Assumed.

These things being so, after the *Beginning* of the *thing*, the *Property* of the *whole Mixtures* are *Observed*; next after, those which are called the *Distinction* of following Years: The *Events* which happen at *Seasons*, more or less are *Observed*.

CHAP. II.

Of the Conception and Birth, by which the Animal cometh out of the Womb, and liveth another Life.

The *Beginning* of *Human Generation* is *Temporal*; by Nature the *Conception Potentially*, and by *Accident* the *Exclusion* of the *Birth*. Therefore in those that are *Generated*, whether the *Time* of *Conception*, [be Acquir'd] by *Accident* or *Observation*, we ought to pursue this very Time

Time, and consider the Effective power of the Configurations of the Stars, which is found at that time; and from thence contemplate the Qualities of the Mind and Body. For in the Beginning the Seed at once Assuming a Quality by the Communication of the Ambient, altho' at the other times of its Formation and Increase, it becomes Different: yet Naturally, as it Increaseth, it Retaines its alone proper matter, and is rendered more like the peculiar Nature of the First Quality, with which it was Impressed at the Time of Conception.

But the Time of Conception being Unknown, the Beginning of the Egression, ought to be followed by those who are Ignorant of that: for this it self is the Chiefeſt, and doth not in any thing come ſhort of the firſt, [viz. the Time] of Conception, but in this only, that by that, [the Accidents] before Birth are known: by this those after Delivery. And if any one will call that a Beginning, and this an After-Beginning; this indeed will be found best in time; but in Virtue equal to that, and rather more perfect. So that one may ſay, that is the Generation of Humane Seed, but this of Man. For the Infant Aſlumes many things in this, which it had not when it was in the VVomb; and these peculiar to Humane Nature alone, and the Formation of the Body.

And altho' the Constitution of the Ambient ſeemeth to Confer nothing to it at the Birth, in respect of its Formation; yet it avails that it comes into the Light at a proper Constitution of the Ambient; Nature now after the Perfecti- on of the Formation, Disposing the following particular Motion, according to the State of the former at the Beginning.

So that it is reasonable, in those whose time of Concep- tion is not known, that the Configuration of the Stars found at the Birth, ſhould be Significative: not that it doth wholly contain an Effective Power, but because it Neces- sarily hath a Power by Nature, like the Effective.

We

We therefore being willing at present, Skillfully to perform this part, (as hath been laid at the Beginning of this Treatise concerning the possibility of such a Prenotion) will cease to Speak of the *Ancient way of Predictions*, which is framed according to the Mixture of all the Stars, because it is Manifold and Infinite; for it is not Profitable, and otherwise Difficult to be performed, if any one would Largely and Accurately Handle it, and Singularly Survey the Particular Considerations in [their] Traditions.

But we will Briefly and following *Natural Conjecture*, Exposed these Matters, by which each of the Species of the Events are Comprehended, and the Effective power of the Stars; how they are in respect to each, according to their Quality, and the more Universal: proposing certain Places of the Ambient according to which places the Singular Events which concern Men, are considered as a *certain Sign*, which is necessary to be Aimed at: and Adapting the *Operative Virtue*, of those that are conformed to the places, according to the more *Universals*, bearing the Effect to be Collected from the *Mixture of many Qualities* by the Considerate, as by a Skilful Archer.

But first, we will Speak of the *Generals*, which are to be considered at the *Beginning* of the *Birth*, in an agreeable consequence of order: for all those things which are to be assumed, are to be taken from that Beginning.

It also Advantageth, if any one will Curiously Search into those Properties alone, which are at the Conception, and whatsoever Qualities seem to happen by this Speculation at the time of Conception.

ANNOTATIONS. If the Time of Conception can be had, it will undoubtedly be very convenient to compare it with the time of Birth, for both together is best: for the Conception sheweth what shall happen to the Infant, while in the Womb: as whether it shall be Weak or Strong, Firm or Infirm, Perfect or Imperfect, Monstrous or otherwise, Male or Female, Plural or Singular,

Singular; or whether it shall arrive to the Full and Perfect Time of Birth. But the State of Life after Birth, is to be considered from the Position of Heaven at the Birth only.

C H A P. III.

Of the Part of the Horoscope.

WHeras a Difficulty often Ariseth about the Time of Birth, and that it might be exquisitely taken. For for the most part, the *Minute* of an *Hour* can only be taken if the Inspection be made and Skillfully Observed at the very Birth, by *Horoscopic Astrolabes*: all other *Horoscopic Instruments*, which many use with Diligence, often Deceive. I speak of those by Water, which through the Flowing of the Water, for many Different Causes, Runneth down Irregularly: Those of the *Sun* Deceive, because of the *Position* or *Distortion* of the *Gnomon*.

Seeing all these Deviate from the Truth, it is necessary, to Deliver a way by which one may be able to find out, according to a *Natural* and *Congruent Manner*, the *Part* of the *Zodiack* which ought to *Ascend*: pre-supposing that part which is found nearest by the Doctrine of *Alcensions*, at the given Hour. We ought therefore to take the *Copulation* [of the *Luminaries*] which Immediately precedeth the Birth, whether it be a *Conjunction* or *Full Moon*: and if it be a *Conjunction*, the *Lights* ought to be carefully Observed: But if it be a *Full Moon*, we consider the Degree of that *Light* alone, which at the time of Delivery was above the Earth. We further Observe the Stars which have Dominion in the *Degree* of the *Light*. In General the manner of Dominion is seen in these Five, [viz.] In *Triplexity*, in *House*, in *Exaltation*, In *Term* and *Apparition* or *Configuration*. This is when the Degree Sought out, is Agreeable to one, or more, or all of these for a future Ruler.

If there be found one *Star* properly, in respect of all, or most of these; the *Exact Degree* of the *Zodiack* it possesseth, and

and which at the Time of Birth it Transits, [is to be Observed.] Knowing this, we say, that a Number equal to this that is found in the nearest, Ariseth by the Doctrine of Ascensions.

If there be two or more which have [Equal] Dominion, of whatsoever [Kind] at the Time of Birth, the Partile Transit hath a nearer Number to the Degree Arising according to Ascensions. We use this in the Quantity of Degrees.

If two or more are near, we follow that which hath the better Respect to the Angles, and the Condition : But if the Distance of the Deg. of the Ruler, which it hath in respect of the Degrees Generally Arising, be Greater then in respect of that which is on the Mid-heaven ; then taking the same Number for the Degree Culminant, we dispose of the Remaining Angles.

ANNOTATIONS. The Author knowing well, both the necessity and Difficulty of attaining truly the Degree Ascending in every Nativity, for the better attaining thereof, in this Chapter lays down Rules, which therefore are called the Anomoder of Ptolemy, which is thus.

When you have Erected a Scheme, as near as you can to the Estimate Time of Birth, consider in what Sign, and in what Degree of that Sign, the Last New Moon happened, that last preceded the Birth : or if a Full Moon more nearly Preceded the Time of Birth, the Degree of the Sign wherein either of the Lights that was Above the Earth was ; but if one of the Lights be exactly Rising, and the other Setting, take that Arising : and Observe what Planet hath most Dignities by Triplicity, House, Exaltation, Term Apparition or Configuration, in the Degree of such Preceding New Moon, or in the Degree of the Light above the Earth, or that Ascends at such preceding Full Moon ; and also what Sign and Degree then Ascends the Horizon or Culminates : and if the Degree of the Planet so Qualified, be nearer the Degree Ascending, than it is to the Degree Culminating, place the same Deg. in Number of the Sign

Ascending, upon the Cusp of the Ascendant, that such Ruling Planet did Possess, of the Sign it was in: But if nearer the Degree Culminating, than the Degree Ascending; make the Degree Culminating the same in Number, with the Degree the Planet possessed of the Sign it was in: and so according to that Degree, vary the rest of the figure. And if it happen that Two Planets have Equal Dignities in the Degrees aforesaid, prefer that which is nearest to the Degree Ascending: which shew according to Ptolemy, is Foreign to what in the Common Astrology is taken as such; for which I refer to their own Authors.

CHAP. VI.

Of the Division of the Doctrine of Nativities..

THese things being said, if any one will Divide the Doctrine of Nativities for Order sake, and call one of these the first [Part,] and the other the second, and so on; he will find some *Certain*, *Possible* and *Natural Considerations*. One Consideration of Accidents only Before the Birth, and some After the Nativity; as that Doctrine which considers *Brothers*, another of those which [are] at the *Geniture*, which is not *Simple*, but *Manifold*. And Lastly, that which is *After the Birth*. This also hath a *Manifold Theory*.

Those things that are sought out at the *Geniture*, are about *Males* and *Females*, or *Twins* or more; of *Monsters*, and of those which are not *Nourished*.

After the Birth [we enquire] concerning the *Space of Life*: for the Tract about those that are not *Nourished*, is not United to this. After [the *Space of Life*] we enquire about the *Form* of the *Body*; *Bodily Diseases*, *Hurt* of the *Members*, and so on. Then concerning the *Quality* of the *Mind*, and *Mental Affections*: afterwards about the *Fortune*, as well in *Posseſſions* as *Dignities*. After these concern-

ing the *Quality* of the *Actions*; then about *Marriage* and *Procreations*, and the *Harmony* of *Friends*; and next of *Traveling*; and Lastly of the *Quality of Death*. But the Tract concerning Death, is Potentially joyned, with the Discourse of the *Stages of Life*: But it is conveniently plac'd last in order.

The Doctrine of these, shall be Briefly handled, the Institution being Expounded with the Naked Effective Powers: But whatever is Nicely talked of by many, and have no probable reason, these we pass by to the Causes which [proceed] from the first Nature.

And those things which have a possible Speculation, not by Lots or Numbers; which have no reason for their Cause, but the Configurations; and the Theory which respects the proper places; these we will speak of. But Generally and Simply of all, lest we should repeat the same thing. First, Let the Place of the *Zodiack*, which is agreeable to the Head concerning the *Actions*, to the *Species* of the *Geniture*, be Observed. As for Example, the place of the *Mid-Horizon*, with the Head [which] concerns the *Actions*. The Solar place, to the Head, concerning the *Father*. Then the place being commodiously assumed, let the Stars which have right of Dominion, in the place according to the aforesaid Five Ways, be Observed; and if one *Planet* be found Ruler by all these Ways; this shall receive the Dominion of the Event. But if two or three shall be *Lords*, they which have *Familiarity* by more Ways, shall Assumē the Dominion.

Next let it be considered, of what sort the *Event* will be, from the Nature of the *Ruling Stars*, and of the Signs in which those Stars are, and have *Familiarity* with the places.

The Greatness and Power of the Thing is known, from the Lordships and Dominions, being Strong and Forcible; or Weaker, according to their respect in the World, and the *Geniture*.

And they are Strong in respect of the World, when they are in *Priestly places*, or *Oriental*, or *Augmented*: But by *Peril* in the *Geniture*, when they make their *Transits* on the

Angles

Angles or *Succedents*, and especially on the Chiefest; I say *Arising* or *Culminant*. But they are Weaker in respect of the World, when they are in *Unagreeable Places*, or *Occidental*; or *Diminishing* their Courses: But according to the Geniture when they fall from the Angles.

The General Time of the Event, shall be considered from their being *Oriental* or *Occidental*, in respect of the Sun and the Horoscope, and from their being in the Angles or *Succedents*: for when they are *Mitutine* or *Angular*, they are more *Quick*; but *Occidental* or *Succedent*, more *Slow*. The *Quadrants* therefore *Preceding the Sun* and the *Horoscope*; and they which are Opposite to them are *Oriental*: the rest, and they which follow are *Vespertine*.

CHAP. V.

Of Parents.

Therefore the Particular Consideration according to the first manner, is thus. And we must begin in order, making our first Discourse concerning *Parents*.

The ☽ therefore and ♂, represent the Person of the *Father*, the ♀ and ♀ of the *Mother*: And as these are found Afflicted among themselves, or others, so we understand the [Accidents] of the *Parents*.

Therefore the *Satellitum* of the *Lights*, sheweth what relates to their *Fortunes* and *Possessions*. For the *Luminaries* being *Environ'd* by the *Beneficks*, and they that are of the same Condition, either in the same Signs, or in the following, Signifies that their *Fortune* will be *Illustrious & Splendid*: and especially when the ☽ is Guarded by *Oriental Stars*, or ♀ by *Occidental*; they being also well Constituted after the same manner.

If ♂ and ♀ are *Oriental*, in their proper Persons, or *Angular*, they foreshew the happiness according to the particular Position of each *Parent*. If the *Lights* are *Void of Course*

Curve, and have no Guard, the contrary Fortune of the Parents; a Low Condition, and Ignobility is prenoted, and especially if h and Q are not well Affected. But if the Eximaries are Guarded, but not by those which are of the same Condition, a Mediocrity and Inequality in the Fortune of the Parents is signified; as when G Ascends to the \odot , or A to the D : or if the Beneficks are not found well Affected, and according to this Condition.

Moreover, if Part of Fortune Discovered in the Nativity, is found agreeable, by Good Position, with the Satellitas of the \odot and D , the Affairs of the Parents will be safe: but if it be Discordant and Contrary, or if the Maleficks obtain the Satellitum, the Substance of the Parents will be unprofitable and Hurtful.

But the Length and Shortness of Life, must be considered from other Configurations. Therefore as to the Father, if A or Q have Configuration any manner of way with the \odot or h , or if h himself hath a Harmonizing Configuration to the \odot , that is, if they are together, or behold by D or Δ , if these be with Strength, they promise long Life to the Father. But with Weaknes, not so; nor is Shortness [of Life] manifested from this: and if this Position be lost, but G is Elevated above \odot or h , and h himself doth not agree with the \odot , but there is a \square or g , if being so, they decline from Angles, they only make them Short Lived, or Subject to Hurts. And when they are in the two Principal Angles, the Ascendant and Mid-heaven, and their Succedents, they render them Short Liv'd. When they are in the other two Angles, the Western and Subterranean, or in their Succedents, there they Induce a Sickly and Hurtful Life to the Father. For G beholding the \odot after the same manner we have said, Killeth the Father Suddenly, or causeth Hurt about his Eyes. But beholding h , he produceth Rigours and Factions, and Affects of Burning and Wounding, or bringeth Death. And h himself being Evilly Configurated with the \odot , Affects the Father with Sickness and Death; and Induceth Distempers, which take their Constitution from a

Wairy Humour: and so we must Judge concerning the Father.

But the things which relate to the Mother, are these. After what manner soever ♀ is Configurated to the ♀ or ♀; or ♀ herelift agreeeth with the ♀ by * or △, or be with her, the Mother will be Long Lived. But if ♂ Succeedeth, beholding the ♀ or ♀ with a □ figure or making an Opposite Aspect, or if ♂ do so behold the ♀ alone, they being Slow of Motion, or Declining [freth Angles] they induce to the Mothers, only the *contrary Accidens*s and *Diseases*. Being *Increased in Motion*, or *Angular*, they Declare a Short and Unsound Life to them: but a Short Life when they are in the *Oriental Angles* or *Succedants*, but *Unsound* when in the *Occidental*. Mars therefore beholding the ♀ being *Oriental*, after this manner; threatens the Mothers [with] *Suddenness of Death*, and *Hurts* in their *Sight*. But if he be *Occidental*, Death happens by *Absraction* or *Burning* or *Cutting*. Thus [it is] when ♂ beholds the ♀: but if he Aspect ♀, he brings Death by *Fevvers*, *Occult Diseases*, and the *Vestigo*. But ♂ beholding the ♀; she being *Oriental* causeth *Diseases* and *Death* by *Rigors* and *Fevvers*: If she be *Occidental*, the Dangers arise from *Hysterick Affections* and *Corroatives*. But we ought with these Considerations to assume the Qualities of the Signs in which are the Stars containing the Caule. Moreover, By Day, we ought cheifly to Observe ♀ and ♀, but by Night ♂ and the ♀.

These things being sought out, it remains and follows, that we Substitute the *Paternal* and *Maternal Places* of the Condition, as the Horoscope in *Particular Disquisitions*. And so as in the *Nativity*, to consider the remaining [Accidents] of the Parents; as shall afterwards be shewed by the more General Kinds, considered in respect of Action and Event. But we ought here and elsewhere to Remember always the manner of Mixture, and Conjecture, if some of the Stars particularly have not an Operative Caule; but that there be other Stars with them having

Dominion, which of these [is] more powerful, and which are prevalent towards the Constitution of the Event, that Inspection may be made agreeably, and in respect to their Natures. Or if they be equal and alike Powerful, according to the Diversity of Nature, and the mixture [arising] from the Diversity, thro' the Different mixture: the Event considered, may be prudently conjectured at. But when each of the Stars are separate, being Distinguished according to their propertimes, they divide the Accidents of which each is the causer; in the first place, chiefly they which are *Oriental*: in the last place, they which are *Occidental*. For it is necessary that the Star which is about to Effect any thing, have from the Beginning Familiarity with the place enquired after: But if this doth not happen, nothing considerable can come to pass: for the Star that is not at all Familiar from the Beginning, will not do any thing Strongly. But of the Time in which each of the Events will happen, the Primary Dominion hath not a Cause, but the Distance of the Star which hath the Dominion [being] such or such, in respect of the Sun and the Angles of the World.

ANNOTATIONS. First, By the Satellitum or Satellites or Guards of the Lights, we are here to understand, the other Planets about the Lights. Secondly, as concerning the Elevation of one Planet above another, in this Chapter mentioned, Cardan says, That Planet is most Elevated, which is more Occidental and Pondrous. Thirdly, that by the last Paragraph of this Chapter, Ptolemy Teacheth, from the Child's Nativity, to Erect Schemes for the Father and Mother, and thence to give Judgement, as if it were their proper Nativities: the Rule is this.

If the Nativities be Diurnal, for the Father, observe the Degree the Sun is in, in the Child's Nativity; and make that the Degree Ascending for the Father; and conformable to that, order the Cusps of all the other Houses. If for the Mother, use Venus. But if the Nativity be Nocturnal, for the Father, take the place

place of Saturn; and for the Mother, that of the Moon: and in this case (1) the Nativity of the First-Born, takes the principal place; next that of the Second, &c. (2) that what in this Chap. hath relation to the Parents, is what shall happen to them after the Birth of such Child, or Children, and not before. (3) Cardan on this place tells us, that things contained in this and the three following Chapters, hold not so true with us, as in Egypt where Ptolemy Lived.

CHAP. VI.

Of Brethren.

The place of Brethren (but we ought only to examine Generally here, & not enquire Particularly, nor Nicely to Search into more than is possible) shall be taken more Naturally, (which is only of those Born of the same Mother) from the Sign of the Mid-Heaven [and] the Maternal place; which hath Venus by Day, and the Moon by Night: for this Sign and that which succeeds it, being Maternal, shall be the place of Brethren. This place therefore being Configurated by Beneficks, will cause Plenty of Brethren; the Increase of Brethren, happening according to the Muliitude of Stars, and from the Stars being in Double-Bodied Signs, or of those of one Form. But if the Maleficks are Superior [That is to say in Number and Power,] or are Adverse by Opposition, Paucity of Brethren will happen; chiefly if the Maleficks Circumcribe the Sun.

If the Contrariety of Aspects be in Angles, and chiefly the Horoscope, Saturn will procure those that are first nourished, and first Born: Mars will bring the Fraternity to fewness, Inducing Death.

Moreover, if the Stars which gave Brethren, be well Affected, according to Mundane Scituation, the Brethren will be Glorious and Famous: but * In Number Mean and Obscure, if the contrary Position be Strong found. But if the Maleficks be * Superior to says Cardan. the Stars which give Brethren, the Life

of the Brethren will be short. Stars Affected as *Masculines*, give *Males*; and as *Feminines*, *Females*. And further, the more Oriental [Stars,] give the *Elder*, the more Occidental the last.

Again if the Stars which denote *Brethren*, and that which hath Rule in the place of *Brethren*, agree by Configuration, the Brethren will be well affected to each other, and Friends. And if the Agreement shall be also with Part of Fortune, they shall Live in Common. But if the Stars which are givers of *Brethren*, are in Signes Inconjunction, or Differ by the contrary, they will be at Enmity and Hate; and for the most part Circumvent each other.

ANNOTATIONS. Thus far Ptolemy concerning Brethren: To which Cardan further Adds, that what remains is, that if any one would more curiously enquire into Particulars, he may search out the rest, not otherwise than in a Nativitie; Constituting the Place of the given Planet, as an Horoscope; that is the Planet which hath the Principal Rule in the place of Brethren be it by Day or Night, and whatsoever Degree that is found in place upon the Horoscope, after the same manner of the left Chap. concerning Parents. And these Considerations are Deduced from the Figure of the Birth, and not from the Conception as those that next follow.

CHAP. VII.

Of Males and Females.

Eaving Treated of Brethren in a Natural and proper Manner, we will Treat next of those which happen in the very Generation; and first of *Males* and *Females*: And this consideration is not Simple, nor from one [Point] only, but from both the *Lights* and the *Horoscope*, and the Stars which have regard to them, chiefly at the Time of Conception; but more Generally at the Birth. But above all, the laid three places ought to be Observed, and the Ruling Stars how they are Affected; of a *Masculine*

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or Feminine Nature, all or most of them, and it must be
Predicted as they are found Disposed. For the Production
of Males and Females, [And] the manner of Distinction of
Masculine and Feminine Stars, we have spoken of in the
Beginning: that [it proceeds] from the Nature of the
Signs in which they are; and from their Mutual and Mun-
dane Respect: for being Oriental, they are Masculine; Occi-
dental, Feminine: and also from their respect to the Sun,
for being Oriental they are referred to the Male; Occidental
to the Female. The greatest power found from all these,
will give [Opportunity] to Conjecture [at the Sex] of
those that are Born.

C A A P. VIII.

Of Twins.

WE likewise consider the same places about Twins or
More: that is the Two Luminaries and the Horo-
scope. And it falleth out thus thro' the Mixtures
which are made when Two or Three places possess Bicor-
poreal Signs; and principally when the same happens to
the Governing Stars, or some of them be in Bicorporeal
[Signs] and some of them Constituted two or more to-
gether: for where the Ruling places are in Bicorporeal
[Signs] and many Stars cast their Rayes to the same, then
are Born more than Two.

The Number of those that are Generated, is known from
the Star which causeth the Propriety of the Number: But
the Sex of those that are Born, we conjecture from the Stars
Configurated with the Sun and Moon and the Horoscope.
When the Disposition is so, the Centre of the Horoscope is
not assumed with the Two Lights, but [that] of the Mid-
heaven; then for the most part Twins are Procreated, and
sometimes more.

But particularly Three Males are Generated when $\text{\textcircled{1}}$, $\text{\textcircled{4}}$,
and $\text{\textcircled{3}}$ have Configuration with the Assigned places, in
Bicorporeal Signs under the [Generation] of the Kings. But

Three Females, when ♀, the ♀ and ♂ Disposed after a Feminine manner, are Configurated under the

* *Aglia*, *Euphrasia*, and *Thalia*. Generation of the * *Graces*, But ♂, ♀ and ♀ Configurated under the Generation of the || *Dioscuri*, produceth Two Males,

|| *Castor Pollux* and *Helena*. Configurated under the Generation of

* *Or Core*, that is a Beautiful Woman. Ceres and Proserpina * Two Females and One Male are produced: in which for the most part the Conception comes not to

full Perfection; but are brought forth with Mistrus Members: And in such places, something Notable and Unexpected happens, thro' the Evidence of Accidents.

ANNOTATIONS. The last Chapter and two first Paragraphs of this need no Explanation: But in the last Paragraph of this Chapter, the Words Under the Generation of Beings, of the Graces, *Dioscuri*, *Ceres*, *Proserpina* and *Core*, are to be understood as Examples, and as if the Configurations to each of them Apply'd, were such, as happened at the Conception of Persons so Named.

CHAP. IX.

Of Monsters.

Not over the Doctrine of Monsters, is of the same consideration. For in such the Luminaries * Decline or

* This is ere Cadent from Angles. are found altogether without Configuration to the Horoscope: But the Angles || are Occupied by the Maleficks. Therefore when such a Position happens, we ought

|| Chiefly the Ascendant and Mid-heaven. presently to consider the foregoing Co- regulations, Synodical or Full-Synod. and the Ruler thereof, and also the Lot of the Luminaries at Birth. For if the

places of the Lights [at the Time] of Birth, and of the ♀

and ♀, either all, or most [of them] have no Familiarity with the place of the fore-made Copulation, what is then Born will be Monstrous. But if they be so Un-agreeable, and the Lights likewise found in Four-footed or Bestial [Signs] and the Two Maleficks Angular, then what is Born will not be Humane. Therefore none of the Beneficks giving Testimony to the Lights, but [some] of the Maleficks; what [is] Born will be altogether Fierce, Savage and Hurtful by Nature. But ♀ [or] ♀ giving Testimony to the Lights, [that which is Born] will be [like Creatures] that are had in Generation; as Dogs or Cats, and such like.

If Mercury give Testimony, [the Birth] will be like those which are for the necessary use of Man, as Fowl, or Black-Cattle, or Swine, or such like.

If the Lights be in [Signs] of Humane Form, and the Disposition be Unlike, they that are Born will be Humane; or as it were Humane, but Monstrous in Quality.

And here the Form of the Signs in which the Lights and the Angles of the Maleficks are, is considered; and if here one of the Benefick Stars give Testimony in any of the aforesaid places, what is then Born will be altogether Irrational and truly a Riddle. But if ♀ or ♀ give Testimony, the Monster will have a Specious Form, as Hermophrodites and those called Harpocratis; and such like. But if ♀ giveth Testimony to ♀ or ♀, they will be [Expositors] of Oracles, [Or Apophthegms] and live thereby. But if ♀ alone gives Testimony, that which is Born will be Deaf, [and Dumb. Cardan] and want Teeth; but otherwise Crafty and Ingenious.

ANNOTATIONS. In this Chapter there are shree things Remarkably Observable: first by the, fore-going Copulations, Synodical or Full-Moon, we are to understand not such as last Preceded the Time of Birth; but such as last preceded the Time of Conception, or as the Author hath it Generation: for so he Explains himself Chap. the VI. of the Division of the Doctrinae of Nativities, and Chap. the VII. of Males and Females last before going: and in the beginning.

both of the last Chapter and this, he tells us that the Doctrine by Treas: of, falls under the same Consideration.

Secondly, That tho' he tell us, that with these we are to joyn in Consideration the Lord of the Luminaries at Birth; yet so ej much as the Kind, Sex, Number and Figure, comes into the World fully formed, it is not reasonable to conclude, that the Effect can precede the Cause, or that the Formation is effected just in the very Moment of birth: and if si, as it is undeniably so, it must by consequence follow as the Learned Sr. Christopher Heydon in his Unanswerable Defence of Astrology, ingeniously concludes; That the Time of Conception and that only, is to be Observed for the Accidents of the Child in the Womb: and the Time of Birth, for what shall happen after: and if for the Accidents in the Womb, that these of the Kind, Sex, Number and Figure are not to be excluded, but to be allowed to proceed from the very Generation. However since the whole Chain of Natural Causes are Link'd one into another, there always is such Concurring agreement between the Conception and Birth, that whatever is produced by the Former, is in a great measure to be Observed and Known by the Latter, tho' not to be wholly Relyed upon as Infallible, as some Modern Astrologers pretend. And tho' many who are Born wholly Free, after Birth become Criples and Lame, even to a Monstrosity: yet since not brought into the World with the Native; they rather fall under the Titles of Blemishes, Hurts or Bodily-Diseases, then that of Monsters. Of which see more in the 17th Chapter of this same Third Book, where the Great Ptolemy hath Profoundly laid down all t'ele matters.

Thirdly, As to what is said, concerning Cats, Doggs, and other like Creatures being bad in Generation, seems something Barbarous, yet is conformable to the Text, and to be understood either to allude to the Custom of such Nations, who as Gods, or Representations of the Gods, worshipped such Creatures: as in particular the Egyptians, who worshipped Mercury under the Shape of a Dog, calling him Anubis. Or otherwise their Monsters generated.

rated, under those Positions, will be Venetative, that is plentiful, or many in Number, as are the Products of Cats or Dogs, or the like.

CHAP. X.

Of those that are not Nourished.

Of those which are considered at the Geniture, it remains that we speak concerning them which are not Nourished. And this is Joyned to the [Doctrine] about the Space of Life, and again it is Separate: for it is Joyned seeing the Kind that is enquired after is not Different. For it is after, a Sort the same to enquire about those that are not Nourished, and about the Space of Life: But it is Separate, because the Virtue of their Consideration is Different. For the Doctrine of the Space of Life is Considered in those whose Space that is not less than a Solar Period is assumed, or a Year; but Vertually time [is] less than these; as Months, and Days, and Hours. But the Question concerning those that are not Nourished, is understood of those who by reason of abundance of Evil, most speedily perish, and do not at all go out a Year.

Therefore the [Doctrine] of the Space of Life is more Various, but of those who are not Nourish-

ed more Universal*. For certainly if one of the Luminaries be Angular || and one of the Maleficks be Joyned *, or be Distant in Longitude Partly, and according [to a figure of] Equal Sides, none of the Beneficks Aspecting, but the Lord of the Lights found in the places of the Maleficks, what is then Born cannot be Nourished, but Dies soon. And if they be not Equilaterally Configurated, but the Two Maleficks nearly Irradiate the places of the Luminaries, hurting either of the Lights or both, whether the Maleficks be succedant, or Opposite, or one Maleficks Partly Behold, hurting one of the Lights, they

* Or according to Card. more Simple.

|| And that Luminary Giver of Life.

* Or Oppose says Cardan.

who

who are so Born will be of no Time: for the Greatness of the Power of the Maleficks, Destroyeth what condueth to the Continuance of Life. But chiefly ♂ Hurts the ☽ by Successions, and ♀ the ☽; but by Oppositions and Elevations, the contrary happens; for the ☽ is Hurt by ♀, & the ☽ by ♂: and chiefly if these being *Governors*, Locally Overcome the Lights, or the Horoscope. But if there be Two Oppositions, the Lights being in Angles, and the Maleficks [Configured] Equitorially, then they will be Born Dead or Half-Dead.

These things being so, if the Lights separate from any of the Beneficks, or be some other way in Aspect with the Maleficks, their Beams being cast to the Precedent Parts, he that is Born will Live so many, either [Months says Cardan,] Days or Hours, as are numbered Parts between the Beams of the Achæte, and the Nearest Malefic. If the Maleficks cast their Beams to the parts Preceding the Lights, and the Beneficks to [the Degrees] Following, what is Born shall be exposed indeed, but shall Recover and Live.

Again if the Maleficks shall be Elevated above the Configurations, he will Recover from the Evil and Servitude. But if the Beneficks are Superior, they who take up what is Born, will treat it as Parents. But if any of the Beneficks either Ariseth to the ☽, or Applys, and one of the Maleficks be Occidental, the proper Parents shall receive him. And the like manner is to be Observed in more that are Born: for if one of the Stars Configurated by two or three, be in the West, they will be Born Half-Dead, or [Venernatively] Fleshy and Imperfect. And if it be overcome by the Maleficks it will not be Nourished or Lasting.

CHAP. XI. *Of the Space of Life.*

¶E the Events which happen After Birth, the Chiefest is about the Space of Life: for how shall any other Event which befalls After the Birth, be considered in him that

that doth not at all arrive to [that] Age of Life? therefore The Doctrine concerning the Space of Life is chief of all. And this is not Simple nor Easie, but is Diversly taken from the Dominion of the Principal Places. And the manner which chiefly pleaseth us, and hath likewise Natural Consequence, is thus. For the whole concerning the Space of Life, depends on the Aphetic Places, and the Rulers of the Apheticke; and upon the Dispositions of the Aneretic Places or Stars, each of these are thus Determined.

ANNOTATIONS. The Aphetic, Hylegiacal and Prorogatory Places *the same*: are all the first from the Greek, the Second from the Hebrew, and the last from the Latin: and are the places whence the Apheta, Hyleg or Prorogator (which are all one) is taken: and the Aneretic Places or Stars, are such as are Killing.

CHAP. XII.

Of the Prorogatory Places.

First, the Prorogatory Places are to be supposed [these] in which the [Star] is, that must assume the Dominion of Prorogation, both the Sign which is about the Horoscope from Five Degrees Ascending above the Horizon, unto the 25 remaining Degrees, which being Angular Succeed, and also the Sextile Dexter of those 30 Degrees, which are of the God=Demott, and the Quartile of the Mid-heaven above the Earth, and the Trine which is called God, and the Opposite of the West. And among these again are preferred as Stronger and more Powerful, first they which are in the Mid-heaven above the Earth, then they in the East, next to those, they in the Succedent to the Mid-heaven, then the West, and lastly they which Precede the Mid-heaven. For whatsoever is Under the Earth, is not fit for such a Dominion, besides what comes into Light with the Succedent it self. What

Whatsoever House of the Twelve *above the Earth*, hath no Familiarity with the Horoscope, is not proper to be taken; and that which Riseth before it, which is called the *Evil-Demon*, seeing that it not only Declines, but also Hurts the Influence of those Stars that are in it [flowing from them] on the Earth, for it Disturbs and as it were Destroys the Thick and Dark Vapour proceeding from the Moisture of the Earth, whereby they appear contrary to Nature, both in Color and Magnitude. These are so.

ANNOTATIONS. By the *God Demon* is to be understood the 11th House; and by that which is called *God*, the 9th House; and that called the *Evil Demon*, the 12th House: and the Degrees here mentioned, are not those of the Ecliptick, but of the Equinoxial or Equator, of which the Space of every one of the 12th Houses containeth 30, and so in the whole, the 12 makes up 360, in every Latitude.

The meaning of this Chapter then is, that the Prorogatory Places are, first, from the 5 Degrees Next and Immediately above the Cusp of the Ascendant, to the 25 Degrees next below it, which may be computed by Oblique Ascension.

As it is in the Ascendant, so a Planet in the 5 Degrees next preceding the Cusp of the Second (he actually in the Ascendant, yet) hath its Influence in the Second, and therefore those 5 Degrees are not Prorogatory. The like is to be understood of the 12th, 9th and 7th.

But in the Eleventh House, the Prorogatory Place doth not exceed the Middle of the House towards the 12th, which Middle is easily computed by adding half the Semi-diurnal Arch to the Right Ascension of the M.C. and where that ends, is the Middle of the Eleventh House; and the part beyond that is not Prorogatory.

Secondly, These things being premised, when two or more Significators shall happen to be equally Strong, and otherwise Contested for Dominion of Prorogation, (as it sometimes happens) so that it is hard to judge who is the true Prorogator, that place first, that is in the Mid-heaven, next that in the

the Ascendant, then those in the 11th: next those in the 7th, and lastly that in the 9th.

CHAP. XIII.

How many be the Prorogators and concerning the Part of Fortune.

Again, after these ought to be taken the *Prorogators*; the four *Principal Places* the ☽, ☿, the *Horoscope* and *Part of Fortune*, and the *Rulers* of them. I say the *Part of Fortune* which is computed from the Number, that is from the ☽ to the ☿, & with equal deg. from the *Horoscope*, according to the following Signs. This therefore is always computed by *Day* and *Night*, that what Proportion and Configuration the ☽ hath to the *Horoscope*, the same hath the ☿ to the *Part of Fortune*, that it may be as a *Lunar Horoscope*.

Of these again let the ☽ be preferred by *Day*, if he be in *Aphetic Places*; if he be not, [let] the ☿; if she be not, that shall be preferred that hath most *Title*s of *Dominions* in the [Place of] the ☽, the *Preceding Conjunction*, and the *Horoscope*; that is wh[n]e he hath Dominion *Three Ways* or more, in one of the mentioned [Places] for all the *Ways* of *Dominion* are *Five*. But if there be none such, the *Horoscope* shall be taken.

By *Night* the ☿ shall be preferred, if she be likewise in *Aphetic Places*, but if she [be] not, the ☽ shall if he be; and if he be not, that which hath more *Prorogatives* of *Dominion* in the [Place of] the ☿, the *Preceding Full Moon*, and *Part of Fortune*: And if there be not such, the *Horoscope* shall be taken, if a *Conjunction Preceded*: but if it was a *Full Moon*, the *Part of Fortune*.

If both the *Lights* or the *Ruler* of the *Proper Condition* are in *Aphetic Places*, he shall be taken that is found in the *more principal Place* of the *Lights*: But if the *Ruler* Possess the *more Principal Place* and hath *Prorogative of Dominion* in *both Conditions*, he alone shall be preferred to others.

ANNOTATIONS. What the Principal Places are, see my Annotations in the Last Chapter: and concerning the Errors of the Common Astrology in Computing and Directing the Part of Fortune, see the Appendix at the latter end of this Treatise.

Besides what the Greek or Latin Translation of Alatius hath in this Chapter, concerning the Part of Fortune, Cardan adds; "But we ought also to Observe which of the Luminaries is more than the other in the Consequence of the Signs; for if the ☽ be, we ought to add towards the Consequence of the Signs, the Number of Degrees from the Horoscope; but if the ☽ be towards the Precedent more than the ☽, to Subtract it. The meaning of which is, that from the New Moon to the Full, the Difference is to be Added to: and from the Full Moon to the New, to be Subtracted from the Horoscope."

CHAP. XIV.

How many be the Ways of Prorogation.

The Prorogator being so Determin'd, we ought to admit two Ways of Prorogation: one [which is made] only to the Consequent Signs, under that which is called *Astineboliz* [Or a Projection of Rays,] when the Prorogator is in Oriental Places, that is in the places from the Mid-heaven to the Horoscope. This therefore we ought to assume, and not only this which is to Consequent [Signs,] but also to the Precedent [Signs;] according to that which is called *Horimea*, [which is] when the Apheta is in places Declining from the Mid-heaven.

These things being so, there be Inefficiens Degrees according to the Prorogation which is made to the Precedent [Signs.] The Degree of the Occidental Horizon only is Inefficiens, because it Destroys the Lord of Life. But the other Degrees of the Stars so Occurring or Testifying, Subtract from.

or Add to the Collected Numbers, until the Prorogator is Set. But they do not Kill, because they are not carryed to the Apheticke Place, but that rather to their places.

The Beneficks therefore Add, and the Maleficks Subtract; but ♀ is Adapted to those by whom he is Beheld. The Scituatiōn of the Degree of each, indicates the Number of Addition or Subtraction: for how many shall be the Horary Times of the Degree of each, such shall be the Number of Years. But by Day, the Times of the Diurnal Parts, by Night the Nocturnal must be considered: but this ought to be Observed when they are in the Ascendant*. Afterwards to Subtract according to the Proportion of Distance, untill they coming to the West, nothing remains.

But the Places of the Maleficks ♀ and ♂ Kill according to the Prorogation [made] to the following Signs, when they either meet Bodily or cast their Rays from any where, whether it be a □ or 8, and sometimes in Sexeiles [Proceeding from Signs] Obedient or Beholding, because of their Equipollence, and also a □ Configurated from the following [Signs] to the Apheticke Place; and also a * Evilly Affected, when it is in Signs of Long Ascension: yea and besides the △ in Signs of Short Ascension Kill, as will the Solar Place if the ♪ be Hyleg. And the Ransounters made in such a Prorogation, can Kill or Sove because such Occurses are carryed to the Apheticke Place occurrent.

But these places are not always Anarctic, but only when they are Evilly Effected: but their Anarctic part is Impeded, when it falls in the Terms of a Benefick, or if any of the Beneficks cast a Quartile, Trigonal or Opposite Ray, to the very Anarctical-point, or to those which follow it. In ♈ not above 12 Degrees, and in ♉ not above 8. Or if both the Prorogator and the Occurrant [Part] being Bodies, have not both the same Latitude.

*But says Cardan when this Number is in the Ascendant, it ought to be kept whole.

Therefore

Therefore when the *Afflicting* and *Anaretic-Rays* are found Two or more on each side, you must Observe which is Strongest in Power and Number; in Number when some exceed others in *Magnitude*: In Power when the *Afflicting* or *Killing-stars* are some of them in *Proper Places*, and others not; and chiefly when some of them are *Oriental*, and some *Occidental*. For generally none of these that are under the [Sun] *Beams*, are to be left either to Kill or Save, unless when the ☽ is *Apheta*, the place of the ☽ Afflicted by some *Malefic* joined to it, and receiving Freedom from none of the *Beneficks*, ciufeth Death.

The *Number* of Years Arising from the Distance between the *Aphetic* and *Anaretic Place*, is not taken *Simply* and *Indiscreetly*, always from the *Ascensions* of the *Times* of each *Place*, but then only when the *Orient* possesseth the *Prorogation*, or some other which Ariseth in the *Oriental Horizon*. For there is one Scope alone proposed to him that would Naturally consider after how many *Equinoctial Times* the place of the following *Body* or *Ray* cometh, to the place of that which Precedeth in the *Geniture*: because the *Equinoctial Times* equally pass the *Horoscope* and *Mid-heaven*, according to both which, the likenesses of the Local Distances are taken, and each *Time* Signifies a *Solar Year*.

Therefore seeing those things are so, it is fit when the *Aphetic* and *Precedent place* be in the *Oriental Horizon*, that the [Times of] *Ascensions* even to the meeting of the Degrees be taken. For the *Anaretic* after so many *Equinoctial Times* cometh to the *Aphetic place*, that is to the *Oriental Horizon*: But when the *Aphetic-place* is found in the *Mid-heaven*, we ought to take all the *Ascensions* in a *Right-Sphere*; in which *Ascensions* each *Section* passeth the *Mid-heaven*.

But when the *Aphetic-place* is in the *Occidental Horizon*, we ought to take the *Descensions* in which each Degree of the *Differences* is carried down, that is, in which the [Degrees] *Opposite* to them are carried upwards.

But when the *Aphetic* and *Preceding-place* is not in these three mentioned Limits, but in some Space between the Times of these *Ascensions & Descensions, or Culminations*; they do not carry the following places to the Precedent; but others: For the places are like the same which have one Position, and is in the same Degrees in respect of the *Horizon* and *Meridian*. But this happens to them which are Scituate nearest to one of the *Semicircles Described by Sections of the Meridian and Horizon*; each of which *Semicircles* according to the same Scituation, maketh the *Temporal Hours* very near *Equal*.

Therefore, as it is carried by the said places, it comes to the same *Position*, both of the *Horizon* and *Meridian*; and maketh the *Times* Unequal and Diverse, by the *Transit* of the *Zodiack*. And in the same manner according to the *Positions* of the other *Distances* it maketh *Transits*; by *Times* *Unequal [to]* them. But we have one Method, that if the *Apheta* and *Precedent-place* have an *Oriental Position*, or *Meridional*, or *Occidental*, or any other from the *Analogy* of the *Times*, which are brought to the *Aphetic-place*, we take the *Following-place*. The way is thus.

Taking the Degree of the *Zodiack* which is on the *Mid-heaven*, and the *Precedent*, and also the *Subsequent*; first we consider what *Position* the *Precedent Degree hath*, and how many *Unequal Hours* it is *Distant* from the *Meridian*; and Numbering the *Ascensions* of a Right *Sphere*, which we find betwen the *Considered* and *Precedent Degree*, and the *Mid-heaven*, whether it be above or under the *Earth*, we Divide them into the *Number of Horary Times* of the *Precedent Degree*, either *Diurnal* or *Nocturnal*. But if it be *above* the *Earth*, *Diurnal*, if *under* the *Earth*, *Nocturnal*; seeing the *Sections* of the *Meridian* are *Distant* from the *Zodick*; the same *Horary-Times*, they are contained under one and the same *Semicircle*. Then we Inquire after how many *Equinoctal Times*, the following *Section* [*or place*] is *Distant* so many *Equal Temporal-hours*, from the same *Meridian*, as the *Precedent Degree* is *Distant* from it. And assuming these;

these, we consider again, by the *Ascensions of a Right Sphere*, how many Equinoctial-times, according to the Position from the Beginning, the following Degree was distant from the Degree on the Mid-heaven, and how many it was distant when it made the equal Temporal-hours in the Precedent; and Multiplying these into the Number of Horary-times of the following Degree; if they be *above* the Earth, of the Diurnal; if *under* the Earth, of the Nocturnal: and assuming the Times arising from the Excess of both Distances, we have the Number of Years sought after.

ANNOTATIONS. By the Second and Third Paragraphs of this Chapter, we are taught, First, that no Convergent Direction Kills, but that of the Hyleg or Prorogator to the Cusp of the 7th.

Secondly, that all the Directions of the Hyleg to Mundane (not to Zodiacal) Rays, which happen between it and the 7th. are to be Calculated, and the Arks of Directions to the Benefick's Rays are to be Added together, and so are the Arks of Direction of the Malefick Aspects: and the Sum of the Benefick's Rays are to be Added to, but of the Malefick's Subtracted from the Arch of Direction of the Prorogator to the Cusp of the 7th. and the Result is the True Arch of Direction according to Ptolemy, which most certainly Kills if no Benefick Ray Assift.

CHAP. XV.

An Example.

Therefore for Example sake, let us take a Precedent-place the beginning of V , and the Subsequent the beginning of II ; let the Climate be in which the Longest Day is 14 hours. The Horary Magnitude of the beginning of II nearest the Equinoctial-times 17. And first let us take the beginning of V Arising, that the beginning of VS Culminate, and let the beginning of Gemini be Distant from

from the *Meridian*, that is above the Earth, 148 *Equinoctial-times*. Since therefore the beginning of V is Distant from the *Mid-heaven*, that is above the Earth, 6 *Horary-times*; these being Multipliyed in 17 *Equinoctial-times* of the *Horary*, *Magnitude* of the beginning of II , they will make the *Times* of that Distance 102; for the Epocha of the 148 Times is in respect of the *Mid-heaven* above the Earth. And whereas the 148 Times exceed 102 Times by 46, the following place will be carryed to the precedent place after the 46 *Times* of the *Excess*, and so many are the nearest *Times* of the *Ascension* of V and O ; when the *Prorogatory place* is Scituate on the *Horoscope*.

Likewise let the beginning of V Culminate, that the beginning of II be distant from the *Mid-heaven* which is above the Earth according to its first position 58 *Equinoctial-times*: Therefore according to the Second position the beginning of II ought to Culminate; the Excess of the Distance of 58 Times shall be taken, in which Excess V and O pass the *Meridian*, that the *Prorogatory place* may again Culminate.

By the same Rule let the beginning of V be *Occident*; that the beginning of O may Culminate, and let the beginning of II be Distant from the *Mid-heaven above the Earth* towards the *precedent* 32: therefore because again the beginning of V is Distant from the *South* towards the *West*, 6 *Temporal-hours*, if we Multiply these 17 Times, we shall make 102 Times, by which the beginning of II Setting, is Distant from the *South*: But the beginning of II according to the first Position was Distant towards the same 32 Times, which the 102 Times exceed by 70: therefore after the Excess of 70 is carryed to the *West* when V and O are Set: but the Opposite M and III do Rise.

Again let us take the beginning of V , not Posited in any Angle, but let it be Distant from the *Mid-heaven* towards the *Precedent*, 3 *Temporal-hours*, that the 18th Degree of O may Culminate, and let the beginning of II be Distant from the

Mid-heaven above the Earth [according to the *first Position*] towards the *Subsequent 13 Equinoctial-times*: therefore again if 17 Times be Multiplied by three hours, the beginning of II will be distant from the Meridian towards the *precedent 51*. Therefore both those Times, the 13 of the first Position and 51 of the Second, make 64 Times. The *Apheric place* first did finish by the same Order, *Ascending* 46 Times, *Culminating* 58 Times, and *Setting* 70 times.

So that this Number of the Times, which by Position is between the *Mid-heaven* and the *West*, differs from each of the other *Numbers*: for it was 64 Times, but it was changed by the proportion of the *Excels* of 3 Hours; for in the other *Quadrants* which are according to the *Angles* it was of 12 Times, but in the Distance of 3 Hours it hath 6 Times.

But it is possible to use a more Simple way; for if the *Precedent part* hath *Ascended*, we take the *Ascensions* even to the following: but if it *Culminate*, we use the *Ascensions* in a *Right Sphere*; if it be *Occidental*, we take the *Descensions*; but if it be between these, as the late mentioned distance of V, first, we take the *proper Times* of each *Angle*; and whereas the beginning of V is supposed to be between the two *Angles* of the *Mid-heaven* and *West*, the *proper Times* of these will be found, I say unto the beginning of II, 58 from the *Mid-heaven*, and 70 of the *Occident*. Afterwards Learning how many *Temporal-hours* the *Precedent place* is distant from each [of the *Angles*], how the same *Temporal-hours* by which the *precedent Section* is distant from each of the *Angles*, shall be the part of the *Temporal-hours* from the *Quadrant*, such a part Collected from them both, we either *add* to, or *subtract* from the compared *Angles*. As in the proposed Example, 70 Times exceed 58 by 12, but the *Precedent place* was distant from the *Angles* three *equal Temporal-hours*, which are the half of Six: therefore seeing Three is the half of Six, and either *adding* these to 58 Times, or *Substracting* them from 70, we shall find what is enquired 64 Times.

But

But if the Precedent place was distant two Temporal-hours from the Centres, seeing the Two are the Third part of Six, we again assume a third part of the Times of the Excess, which are 70, that is 4, and if the distance of 2 hours was Constituted from the Mid-heaven, we would add it to the 58 Times, but if the Distance was from the West, we would Subtract it from 70.

It remains that we determine the *Interficien^t* and *Clima^tters* of each Occourse or Demensions, according to the Order of those that are of shorter Times. And whatsoever else falls by *Transit*, the Occourse being either Afflicted or Assisted after the mentioned manner: and also by others [which happen] from the Occourse of Temporal Ingresses; for both places being Afflicted, and the *Transit* of the Stars which [is] at the *Ingress*, Afflicting the Principal places, Death certainly follows. But if one place favourably Assist, the *Climaters* will be Great and Dangerous; but both the places being favourably Assisted only Sluggishness, or a Transient-harm will befall. But we ought in these to assume the *Familiarity* of the property of the *Occurrent places*, which it hath in respect of the Affairs of the Geniture.

But oftentimes the *Interficien^t* Doubting to take the *Killing Power*, nothing hinders from considering and judging the *Occurrences* Singly: and so wholoever Chiefly agree with the Events already Accomplished, and those which are to come, these to pursue or even all of them, it is possible to make *Observation* of, from their *Equal Power* be it more or less.

ANNOTATIONS. Note here that Climacterical Years have not their Virtue from any Power Lodged in bare Numbers as some supposed; but depend wholly on the Motion of the ♡; and those Years are to be esteemed Climacterical in which she comes to her own place in the Radix, or a □ or 8 to it, Reckoning A Day for A Year, from the Day of Birth in your Ephemeris.

C H A P. XVI.

Of the Form and Temper of the Body.

Having therefore finished the Discourse of the *Dōsēr* rise of the Space of Life, it remains that we speak particularly of the Figure and Shape of the Body, beginning in a proper Order.

Seeing that the parts of the *Body* are formed before the *Soul*, and the *Body* hath because it [is] more Gross, a Connate and almost Apparent Endowment of Temper. But the *Soul* after this, and by Degrees manifests an Aptitude [Proceeding] from the First Causa, and likewise much Later than the *External Accidents*, and in progress of time the Aptitude thereof is known. Therefore generally it is fit to observe the *Oriental Horizon*, and such of the *Planets* as Rule [it] or hath the Dominion thereof, and also the ☽ in part; for from these two places, and the Ruling [Stars] and the *Formative Virtue*, and the *Temperament* in each Species, and also the *Declination* of the Ascending Fixed Stars, is considered the Description of Bodies. The Stars therefore that have Dominion are first in *Power*, and the Proper Quality of the places concur. If any one would *Simply* Deliver the particulars, they are thus.

Therefore, if he be *Oriental*, he maketh Men to be *Honey Coloured* of Complexion, of a Good habit, *Black hair*, *Curl'd beard*, *Broad Breast*, *Great Eyes*, *Middle Stature*, and they have their Temper rather *Moist* and *Cold*. When *Occidental* [he renders them] *Black*, *Lean*, *Little*, *Thin-hair*, *Body without hair*, *well Shap'd*, *Black Eyes*, their Temperament is more *Dry* and *Cold*.

Jupiter Ruling and *Oriental*, causeth [men to be] *White-Complexion'd*, *Well Coloured*, *Moderate Hair*, *Great Eyes*, *Well Statured* and *Venerable*: they have a more *Hot* and *Moist Temper*: But *Occidental* he makes these

these White in Colour, but not alike Coloured; Lank Hair, Bald before or on the Crown, Midle Statur'd; their temper is most moist.

Mars Oriental, maketh a Ruddy Complexion, well Statur'd, good Habit, Hairy, moderate Hair [on their Head,] their Temper is hot and dry. But *Occidental* he makes Men simply Red of Complexion, midle Stature, little Eyes, the Body free from Hair, Yellow Hair'd, Lank Hair'd, and their Temper is more dry.

Genus doth the like things as *Jupiter*, but more Beautiful, acceptable to Women, Effeminate, full of Juice and Delicate; and she properly maketh the Eyes very comely and Sky-coloured.

Mercury being *Oriental*, maketh the Complexion Honey Coloured, a just Stature and well Formed, small Eyes, indifferent Hair; and the Temperature hath more of Heat. Being *Occidental*, he makes the Complexion White but not so well Colour'd, long Hair of a Black Colour; Lean, Thin and Squint-Ey'd, Goat Footed and somewhat Red; but the Temper is more dry.

With each of these, the *Sun* and *Moon* Co-operate being Configurated; that [that is the Sun towards the production of] a more comely Personage and of a good Habit; but the *Moon* chiefly when she withdraws her Difluition [in her separation says *Cato*.] generally concurs to the [Causing] a more proportionate, Slender and moist Temper: But particularly according to the Analogy of the property of [Illuminations] * as we have said concerning the Temper of this Treatise.

Again, being *Oriental* and making appearances, they give great Bodies; being Stationary the first [Time] Strong and hasty; but proceeding disproportionate. Being fixed the Second [Time] more weak. But *Occidental*, altogether Ignoble, bearers of Evil Treatments and Oppression, their places concurring as we have said, with Configurations of the Conformation, and [with] the Tempers. More,

* That is according to the several quarters of the world.

These saith Card. are to be understood of the Signs *Ascending*, the *Sign of the ♀*, and the *Sign in which their Lords are*.

Moreover in general, the *Quadrant* from the *Virtual Equinox* to the *Summer Tropick*, make [Open] well Colour'd, of a good Stature and Habit, comely Ey'd, abounding with Heat and Moisture. But the *Quadrant* from the *Summer Tropick* to the *Autumnal Equinox*, makes them of a middle Colour Proportionate Stature, Healthy, great Ey'd, Hairy, Curl'd Hair, abounding with heat and dryness. That from the *Autumnal Equinox* to the *Winter Tropic*, makes them Ho-

- ny Colour'd, Slender and Lean, Sickly, Indifferent Hair, good Eyes, abounding with Dryness and Cold. That from the *Winter Solstice* to the *Spring Equinox*, makes them Black in Colour, a fit Stature, large Hair, without Hair on their Bodies, well Shap't, abounding with Moist and Cold.

But particularly, the Signs which are of *Humane Form*, both they in the Zodiac and without it, make Bodies well Shap'd and Proportionate in Form. But they which are not of Humane Shape, transform the Symetry of the Bodies to their proper Form, and after a certain manner make them like their own parts, either to the greater or the less, to the Stronger or Weaker, to a good Shape or an ill one. To the greater for Examples sake, as ♀, ♂, ☽.

To the less as ☽ and ☽. [and says Catt. and Blat. 96.] And again as ♀ * ♂ and ♀. The Superior and Anterior make [Open] more strong; the Inferior and Posterior is more weak. But ☽, ♂, and ☽ contrary: The foreparts more weak, the

latter more strong.

After the same manner ♂, ☽ & ☽ Figure [the Body] to a Symetry and fit Shape; ♂, ☽ and ♂ unfit and disproportionate, and so in others. All which ought to be Observed, and Commix the Quality considered from their Temper, and so Conjecture concerning their Form and Temper of the Body,

CHAR.

C H A P. XVI.

Of Blemishes or Hurts and Bodily Diseases.

IT followeth that to what we have said we join those things which [are] concerning *Blemishes or Hurts, and Bodily affections*, and the Consideration of these is such. We ought here generally to take the two Angles of the *Horison*, the *East* and *West*, but chiefly the *West*, and that which preceded, [viz: the 6th], which is inconjunct with the *Oriental Angle*.

These *Angles* being taken, we ought to Observe the *Maleficks* of the *Stars*, how they are Configurated with them, for if both or any one of the *Maleficks* are upon the *Ascending parts* of the said *Angles*, either *Bodily* or by □ or 8, there will be on those that are Born, *Hurts* and *Bodily Diseases*; chiefly if both the *Lights* or one of them be *Angular*, after the manner before-said, either together or by *opposition*, for then not only a *Malefick Ascends* to the *Lights*, but also *pre-Ascending*, if he be *Angular* is able to produce such *Affections* and *Hurts*, as the places of *Horison*, and they of the *Signs* shall manifest, and the *Nature* of the *Stars Malefick* and *Evilly affected*, and also of the *Configurations* to them. For the *Degrees* of the *Signs* which are about the *Degree* of the *Evilly affected Horison*, will shew the *Bodily part*, in which the *cause* is, whether it be a *Hurt* or *Disease*, or both: and the *nature* of the *Stars* produce the *Species* and *cause* of the *Sympicom*.

Of the *principal parts* of *Man* h is ruler of the *Right Ear*, and of the *Spleen*, and the *Bladder*, and of *Pblgm*, and the *Bones*.

Jupiter governs the *Hand*, [*Card*, the *Couch*], the *Lungs*, the *Arteries* and the *Seed*, of the *Left Ear* and the *Kidneys*, and the *Reines*, and the [*genital*] parts, O the *Signs*, the *Brain*, the *Heart*, the *Nerves*, and all the *Right* [parts]

[parts.] ♀ the Smell, the Liver and Flesh. ♀ Governs the Speech and Mind, and the Gall, and the Tongue, and the Seat. But ♂ the last, the Swallow, the Stomach, and the Belly, and the Womb, and all the Left [parts.]

But Generally *Blemishes* and *Bodily Hurts* for the most part happen when the *Maleficks* are *Oriental*: but *Diseases* when *Occidental*. For a *Disease* and *Hurt Differ*; because a Hurt once hath Pain, but it is not prolonged: but a Disease either continually Affects the *Patient* or by Fits. These are *General*. The *Particular* consideration concerning a *Hurt* and *Disease* hath another *Speculation* of figures, by which for the most part like Accidents follow. For there is *Blindness* of one Eye when the ♂ is in one of the said Angles by her self, or making a New or Full Moon, or when she is Configurated, by a Figure having another Proportion [as a □, &c.] and applics to any of the *Nebulous Conversions* in the *Zodiack*. As to the *Small Cloud* of ☽, or the *Pliedes* of ☿, or the point of ♀, or the *Sting* of ℳ, or the parts of the Lyes about the Plaited Hair, [*Of Hernece says Cardan*] or the *Water Pot* of ☽.

Moreover, when ♀ or ♂ being *Oriental*, Ascend to the ♂ being in an Angle; But if they be *Configurated* to both the Lights, either in the same Sign or in the Opposite, being *Oriental* in respect of the ☽, but *Occidental* in respect of the ♂, they *Hurt both Eyes*. ♂ causeth *Blindness* by a *Blow*, or *Thrust*, or *Iron*, or *Burning*. But being *Configurated* with ♀, he will cause this either in places of *Exercise*, or by the *Onset of Villians*.

Saturn causeth *Blindness* by *Cataracts*, or *Cold*, or *Pin* and *Webb*, and such like. But if ♀ be in any of the said Angles, but especially in the *West*, ♂ being Joyned or Configurated, or changing place, ♂ being *Elevated* or *Opposue*, the Men will be without *Children*, and the Women *Miscarry*, or bring forth *Dead Children*, or the *Fætus* that cannot be *Born*, shall be *Cut in pieces*, chiefly in ☽, and in ℳ, and vs. And if the ♂ be in the *Ascendant*, applying to ♂, if according to the same she be *Configurated* with ♀, and ♂, and

Mars, Elevated or Opposing, they will be Eunuchs or Hermaphrodites, or will not have Passage or Out-Lets.

These things being so, if the ☽ be Configurated, both the Lights being Disposed after a Masculine manner and ♀, and the ☽ Decreasing and the Maleficks Ascend in the next following Degrees, the Males will be Deprived of their Genitals, or Hurt [in them] chiefly in ♀, ☽, ♂, ☽, ☽, but the Women without Children, and Barren, and sometimes Hurt in the Eyes.

They will be binder'd in their Speech, be Stutterers or speak with Difficulty, who have h and ♀ with the ☽ in the said Angles, chiefly if ♀ be in the West, and both be Configurated with the ☽. But ♂ being found with them Loosens the Impediment of the Tongue after the ☽ meets with him.

Again, if the Maleficks be in Angles, and the Lights either together or by 8 Ascend to them, or if the Maleficks Ascend to the Lights, and chiefly the ☽ being in [the] Nudes or Bending, or in Hurtful Signs as ♀, ☽, ☽, ♂ or VS, the Effects of the Body will be Gibbosities, Lameness, Maiming, Luxations. If therefore the Maleficks be with the Luminaries, they will happen from the Birth. If they are in the Mid-heaven Elevated above the Luminaries, or Opposing each other, these Affections will arise from Great Dangers, as from Precipitations, or from Falls, or from Thieves or Four-footed-Beasts.

If ♂ hath the Dominion, he will cause these from Wounds, Quarrels, Robbers. If h, by Falls, Ship-wrecks and Convulsions.

Blemishes happen for the most part when the Moon is in Tropical or Equinoctial Signs. In the Vernal Signs, chiefly by Morphew; in the Summer, Tetters; in the Autumnal, the Leprosies; in the Winter, Pimpls and such like.

But Diseases happen when the Maleficks are Configurated in the aforesaid Constitutions, but Contrarily, as Occidental to the ☽; Oriental to the ☽. For h maketh Men Cold-Belied; very Phlegmatick, Subject to Fluxes, Sickly, Subject to the Faunderie, Bloody Fluxes,ough and Spatters up [of

[Humours]

Humours,] Subject to Cholicks and Leprosie. [The Afflictions]
Women with these and Hysterical [Affections.]

Mars maketh Spitters of Blood, Melancholicks; Diseased in the Lungs, Scabby and troublesome Affections in the Secret parts, by Burning or Cutting, as Fistulas or Hemorrhoids, or Swelling in the Fundament, or Hot Ulcers, or Putrefaction. Besides these he causeth Women to Miscarry; or the Fœtus to be Cut, or suffer Corrosion. And without such Configuration of the Stars, their properties do particularly contribute to the parts of the Body.

Mercury Co-operates with the 'e for the Increase of Evil. Having therefore familiarity with h, he Increaseth the Cold, and causeth continual Fluxes and Perturbation of Humours, but chiefly on the Breast, Faws and Stomach. If he have Familiarity with ♂, he Co-operates in [the production of] more Heat, augmenting Ulcers and Apostems, and falling of the Hair, and Escharres, and St. Anthony's-fire, and Tetterers and [Diseases] from Melancholly and Madness, and the Falling-Sickness, and such like.

And some Properties of Diseases from the variety of Signs which possess the fore-mentioned Configurations, upon the Two Angles. Therefore properly ☽, and vs, and ✶, and in a word Terrestrial and first like Signs, cause Diseases from Putrefaction, Tetterers, or Scaly Scabbiness, or King's-Evil, or Fistulas, or Elephanties, or such like. ♀ and ☽ by Falls, or the Falling-Sickness.

If the Stars are in the Latter Degrees of the Signs they chiefly cause Diseases and Blemishes in the Extremities, thro' Fluxions or Injuries from whence spring Elephanties, Gout in the Hands and Feet, &c.

These things being so, if none of the Beneficks are Configured to the Maleficks which possess the Cause, nor to the Ligis-Angular, the Diseases and Blemishes will be Incurable: or if they have Configuration but are overcome by the Maleficks [that are] Strong. But if the Beneficks possessing the Principal Figures, overcome the Maleficks [that are] Causes, then the Hand and Diseases will be Moderate, and will

will not be shameful. And sometime they are Curable when the Beneficks are Oriental : Jupiter by the help of Man, by Riches, or Dignities bideth the Blemishes, and Mitigates the Disease. And if ♀ be Joyned, he assists by Medicines and Good Physicians. But ♀ after a sort makes the Blemishes Near and Seemly thro' Prediction of the Gods, and Oracles; and Mitigates the Diseases by Medical help from the Gods.

If h̄ be present, they who have the Blemishes or Diseases will Wander up and down to shew and declare [them] and if ♀ [be so, to get] some Help and Substance by such Diseases and Blemishes.

ANNOTATIONS. Besides what is remark'd in the Notes of this Chapter, it is convenient here further to Observe, **First,** That the Stronger any Planet is, whether Malefick or Benefick, the more Eminent and Powerful its Effects will be: and in relation to Orientality and Occidentality in this Chapter often mentioned, a Planet is Stronger when Oriental, than when Octidental; and therefore it is a Malefick Oriental gives Blemishes, but Occidental Diseases. And the like is to be understood of other Dignities and Debilities, mentioned in the former Books and Chapters.

Secondly, That as in the former Books and Chapters is also observed, a Planet is said to be Elevated above another when more Occidental and more Ponderous: and Superior is the same, and the same as to Ascend too; to which Catelan Com. in Quad. page 452 adds Exaltation and Power according to the Planets Approach to the Centre of the Angle in the Geniture.

Thirdly, That Haly on this Chapter Remarks further, that if the Position be very Strong, the Defect will be from the Birth: if Weak, that it will happen after Birth.

Fourthly, That what our Author in this Chapter mentions of the ♀ being in her Nodes, is not to be understood, that therefore the Nodes have the Power and Influence attributed to them in the Common Astrology: But that when the ♀ is in her Nodes, she is on the Ecliptick Line. And every Planet

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not or other Star; but in a much more especial manner the ☽ or ☿ are much more Powerful when near or in the Ecliptick; than when Remote from it. And so in the case present, the Power extraordinary by our Author here attributed to the ☿ when in her Nodes, is not to be understood as ebo be therefore concluded the Nodes to have any such power to lend her; but for as much as when in her Nodes, she is also on the Ecliptick Line, (in or near which place only she is capable of being Eclipsed,) and therefore (and not from any power in the Nodes) then much more powerful than when farther from it: for since these Nodes neither are Bodies nor Rays of Bodies, but Points at which the ☿ Intersects the Ecliptick, 'tis certain they cannot have any such Influence as the Common Astrology attributes to them either as to Simple Position in a Cœlestial Scheme or Directions in Nativities, which is the principal Scope and Design of the Author in this and the following Book more especially. And how far their Power may extend in reference to Horary Questions, I leave to the thoughts and judgment of the Admirers of that Doctrine.

Fifthly, As to what the Author in this Chapter offers concerning the causes of Stuttering, and Speaking with Difficulty, I add, that when the mentioned Influences happen in Mute Signs, as ☽, ☽ or ☿, the Impediment will prove yet much the Greater.

C H A P. XVIII. *Of the Quality of the Mind.*

Bodily Accidents have such a manner of Consideration. But the Qualities of the Mind, as Rational and Mental, are Judged from the Constitution of ♀. But whatsoever respects the Sense alone, or [what is] Irrational, is considered from the more Corporeal State of the Lights: that is of the ☿ and Stars Configurated by Separation or Application. But seeing the Kind of Animal Inclination is Various, we do not Contemplate this Simply and Rashly, but from

Diverse

Diverse and many Observations, and the Diversity of the Signs which contain ♀ and the ♀; or the Stars which have Dominion in them which do much confer to the Quality of the Mind. So likewise the Configurations of these Stars which have respect to the mention'd kind, which they make to the Sun and the Angles. And also the proper nature of the Stars, which each of them hath in regard of the Mental Motions.

Generally therefore Tropical Signs render the minds more Politick, and addicted to Publick and Politick Affairs, and Lovers of Fame, diligent about [what is] Divine, Ingenious, and Sharp, and Inquisitive, and Inventors, Astrologers and Divines.

Double Bodied [Signs] make [Men] Various, Crafty, hard to be taken, Light, Unstable, double [Hearted], Lovers, Turn-Coats, Delighters in Musick, Negligent, easily pleased, Penitent.

Fixed Signs, makes Men Just, void of Flattery, Constant, Firm, Prudent, Patient, Laborious, Rigid, Content, mindful of Injuries, followers of what they begin, Contentious, Ambitious, Seditious, Covetous, Obstinate.

Oriental Configurations, and those with the Horoscope, and chiefly when they are in their proper Periods, make [Men] Free and Simple, and Self pleasers, and Strong, and Ingenious, and that have nothing bid in their minds, and Quick.

Oriental Stations and Culminations make [Men] Considerate, Constant, Mindful, Stable, Prudent, Highminded; and Attainers of what they desire, Immovable, Strong, Rigid, not easily deceived, Judicious, Impetuous, Inflicters of Punishment, endued with knowledge.

Precedent Configurations and Occidental, make Men Unstable, Wicked, Weak, Impatient, Humble, Servile, Ambitious, Threatning, Dull, Boasters and Sturdy.

But Occidental Stations and on the fourth, and also ♀ and ♀ by Day making Vespertine Meetings, but by Night Risings, make [Men] Ingenious and Prudens,

are very *mindful*, not *Lovers of Labour*, *Searchers out of hidden things*; as *Magicians*, *Revealers of Mysteries*, *Mechanicks*, *makers of Instruments*, *Meteorologers*, *Philosophers*, *Augurs*, *Interpreters of Dreams*.

Moreover, if the Stars which have Dominion be in proper Places and in proper Conditions, they make the mental Endowments exquisite and not bindred, and Fortunate; and chiefly when they have Power in both places together; that is, when they are Configurated to ♀ any manner of way, and have the Separation or Application of the ♈.

If they are not so disposed, but are in places not proper, they induce the Quality of their Natures in the Soul, but not with Power, nor very Apparently, but Faintly and not proceeding to Advancement. But the property of the Ruleing or Elevated Stars, Imprinteth on the Animal, Energy with Power; as they who by reason of the Society of Maleficks are Evil and Unjust, have not the Inclination to do Evil, bindred when the Familiarity is not overcome by some contrary: But if a contrary Condition binders the Familiarity and overcomes [it] the Inclination is bindred, and they are easily taken and Punished.

Again, they who are Good and Just, because of the Familiarity of the Beneficks to the mentioned Places, no contrary being Elevated, Joyfully and Heartily perform their Duties, and do well, and are wronged by none, but their Justice will be Advantages to them, but if the Familiarity be overcome by a contrary Condition, it will happen to them because of Meekness and Covetousness, to be Despised and Reprobated, and Subject to be Injur'd by many, therefore the general Consideration of Manners is such.

We will next speak of the particular Qualities from the nature of the Stars Imprined on the Operations of the Soul, according to the Dominion of each. For the Star of ℥ having alone Dominion of the Mind, and Ruleing ♀ and the ♈, if he be in Glory, in respect of the World and the Angles, will make Men Lovers of their Bodies, Confirmed in Opinion, Labiations, Impetuous, apt to inflict Punishment, Covetous; Lovers of Money,

Money, violent Collectors of Treasure [and] Envious. But if he be not Nobly Placed in respect of the World and Angles, he makes Men Sordid, Penurious, Mean-Spirited, Evil-minded, Indifferent, Invidious, Fearful, Evil-spoken, Lovers of Solitariness, Subject to Cry, Impudent, Superstitious, Laborious, without Natural-affection, Treacherous to their Friends; not Cheerful, [but] careless of their Bodies. But if he likewise have Familiarity with Δ after the same manner, and be also Honourably placed, he renders Men Good, Reverencers [of others] of good Intentions, Aiders, judicious, Lovers of Possessions, Magnanimous, Officious, Affectors of Good, Lovers of their Family, Mild, Prudent, Patient, Philosophers. But unhappily Placed, he maketh Men Furious, Foolish, Fearful, Superstitious, no Observers of Mysteries, Suspicious, Haters of Children, Destitute of Friends, Crafty, without Judgment, Faithless, Foolish, Evil, Wrathful, Hypocrites, Idle, Despisers of Honour, Mutable, Austere, difficult of Access, Cautious, [and] Slow. But Configurated with ζ and Nobly disposed, he makes Men Indifferent, very Laborious, Speaking freely, Turbulent, Bold, Austere in their Actions, Uncharitable, Despisers, Rough, Warlike, Consumers of Danger, Lovers of Sedition, Deceitful, Treacherous, Implacable Stirrers up of the People, Tyrannical, Cowardly, Haters of the Republick, Lovers of Contention, mindful of Injuries; deeply Wicked, Vehement, Impatient, Insolent, Pernicious, Proud, Evil, Unjust, yielding to none, Inhumane, Inflexible, Invincible, Curious, able in the management of Affairs, Active, Invincible, and altogether ready for undertakings: But if he be Evilly disposed, he will make [Men] Robbers, Extortioners, Adulterers, Sufferers of Evil, Pursuers of filthy gain, Atheists, without natural Affection, Injurious, Treacherous, Thieves, Perjur'd, Homicides, Eaters of polluted Meat, Evil-doers, Men-slayers, Church-robbers, Impious, Diggers of Sepulchers, and wholly Wicked. But if United to Ω and likewise with Θ , maketh Men Lovers of Women, despisers of Rule, Lovers of Solitariness, of difficult Access, Consumers of Honour, Haters of seemly things, Envious, Austere, Unpleasant.

in Company, singular Divines, addicted to Ceremonies, Mysteries, Expiations, Priests, Fanatics, Serving at Divine Rights, Grace, Baseful, and Philosophers, Faithful in Friendship, Content, Ingenious, Religious, Complaining, Jealousie in respect of Women. But if Unhappily dispos'd, renders Men Sagacious, Lascivious, Obscene, doers of filthy things, Indiscreet, Impure in Copulations Unclean, Deceivers of Women, and chiefly his Domesticks. Base, Reproachful, prone [to Venery,] Haters of good things, Evil spoken. Drunkards. Superstitious, Privily Adulterous, Wicked, Defisers of God, Scoffers at Mysteries and sacred things, Sincere, doting all things. If he have Familiarity with in a good Position, he maketh Men Curious, Talkative, Searchers into Laws, Studiois in Physick, Mystical, Parakers of Secrets, workers of Wonders, Capricious, diligent pursuers of Business, of quick Mind, Bitter, Careful, Sober, Studiois, Industrious, Succesful. But if Evilly disposed, he makes Men Tiflers, mindful of Injuries, Haters of their Domesticks, Lovers of Tormentings, not cheerful, Night Walkers, Treacherous, Betrayers, Unmerciful, Thieves, Magicians, Sorcerers, Counterfeitors of Writings, ill doers, Unsuccessful in Undertakings, and readily failing to the contrary. And these [proceed] from h.

Jupiter alone having the Dominion of the Mind in a good Disposition, maketh Men Magnanimous, Acceptable, Worshippers of God, Reverend, Living in Pleasure, Courteous, Honourable, Free, Just, Highminded, Venerable, Followers of their own Affairs, Merciful, Learned, Doers of good, having natural affection, fit for Government. But Evilly disposed, he causeth that the same things seem to be Imposed on the minds, but more Faintly and Obscurely; as for Liberality, Prodigality; for Worshipping of God, Superstition; for Modesty, Fear; for Veneration, Arrogance; for Courteousness, Foolishness; for Love of good things, Love of Pleasures; for greatness of Mind, Negligence; for Freedom, Indifferences.

If he have Familiarity with & well [placed] he maketh Men Rough, Fighters, Soldiers, Impetuous, unwilling to be Subject, Hot, Bald, Speaking Freely, Busie, Reprehenders, Lovers of Contention, Imperious, Magnanimous, Lovers of Honor.

nour, Hasty, Fuditious, Successful. But Evilly disposed, he maketh Men Injurious, Negligent, Cruel, Unmerciful, Seditious, Contentious, Stubborn, Slanderers, Arrogant, Covetous, Rapacious, Inconstant, Light, Instable, Rash; Unfaithful, Indiscreet, Inconsiderable, Turbulent, Factious, Complainers, Lustful, Triflers, and altogether Irregular and Moveable. If he have Familiarity with ♀ in a happy disposition, he maketh Men Neat, Lovers of Pleasures, of Beauty, of Children, of Learning; addicted to Singing, profitable to their Friends, Simple, doers of Good, Charitable, not Evil, Reverencers of God, Lover's of Exercise and Activity, Wise, Lovers, and Beloved, Cheerful, Diligent, Splendid, Ingenious, Liberal, Judicious, Moderate, Decent, Godly, Lovers of Justice, Ambitious and wholly fair and good. But if she be Evilly disposed, he renders Men prone to Pleasures, Sensual, Efficeminate, Sumptuous, Mutton Mongers, Amorous, Lascivious; prone to Venery, Back-biters, Adulterers, Lovers of Adorments, Proud, Slow, Shameless, Patient, Affected; Comely, of Feminine Wit, Observers of Holy Rights and Mysteries, Faithful, not Evil, Affable, easie of Access, Cheerful, and free in Conversation. When Configurated with ♀, and [that] happily, he maketh Men full of Business, Lovers of Learning, Geometricalians, Mathematicians, Poets, Orators, Ingenious, Sober, Humane, good Councillers, Politicians, doers of Good, fit for Government, Godly, Lovers of God, Gameful, Friendly, Lovers of their own, Learned, Worthy of Estimation. But Evilly affected, he will cause the contrary, [as] Levity, Triflers, Contemptible, Erronious, Enthusiasts, Fanaticks, Vain, Bitter, Pretenders to Wisdom, Stupid, Proud, Undertakers, Magicians, Disorderly; he also maketh Men known in many things, to have Memories, Teachers and Clean in [their] thoughts.

If Mars alone have Dominion of the Mind, with Note, he maketh Men Generous, Rulers, Hasty, Lovers of War, Mutable, Strong, Confident, Bold, not Subject, Indifferent, Quick, Rash, Despisers, Tyrannical, Violent, Wrathful, fit for Government. But unhappily disposed, he makes them Cruel, Injurious, Lovers of Blood, Tumultuous, Sumptuous, Bawlers, Strikers, Headstrong, Drunkards, Rapacious, Uncharit-

Uncharitable, Evil-doers, Turbulent, Furious, Haters of their Domesticks, Atheists. Having familiarity with ♀ if luckily [placed] he maketh Men Cheerful, Tractable, Lovers of their Friends, Lovers of their pleasure, Merry, given to Play, Simple, good Humour'd, given to Dancing. Amorous, Lovers of Arts, [and Children says Card.] Imitators, Manlike, prone to Venerie, Cautious, Circumspect, Wary, disposed to Congress with Females and Males, Hasty, Sumpituous, Jealous. But Having an Unhappy disposition, he maketh Men Proud, Hurtfull, Lascivious, Sufferers, Adulterers, Injurious, Liars, Deceitful, Corrupters of [their] Domesticks and others, soon satisfied with the things they desire, Corrupters of Women and Virgins, Rash, Hot, Disorderly, Treacherous, Perjur'd, Unstable, Giddy, sometimes Shameless, given to Adornments, Bold and Feiuen. If he have familiarity with ♀ in a prosperous Station, he maketh Men Skilled in Military Affairs, Timorous, Vehement, Movable, Despisers of none, Mutable, Intenters, Sophisters, Laborious Crafty, Eloquent, Invaders, Deceitful, Unstable, Capricious, Inventors of Evil, Quick-witted, Fraudulent, Treacherous, of Evil manners, Busy, Lovers of Evil, Successful, freely Conversant with those of a like temper, and wholly Injurious to Enemies, but Benevolent to Friends. If evilly Situate, he makes Men Sumpuous, Covetous, Cruel, Hair-brain'd, Bold, Penitent, Inconstant, Liars, Thieves, Atheists, Perjur'd, Invaders, Seditious, Incendiaries, Hunters of Theatres, Reproachful, Robbers, House-breakers, Measurers, Counterfeitors of Writings, Villanous, Conjurers, Magicians, Poysone, Parricides.

Venus alone Ruleing, if she be in a prosperous State, maketh Men Courteous, Good, Delicate, Eloquent, Neat, Cheeful, Lovers of Dancing, Jealous, Haters of Labour, Lovers of Arts, Lovers of God, well Disposed, of good Habit, Dream luckily, naturally Affected, Benevolent, Charitable, Haters of Uncleanliness, pleasant in Conversation, easily Reconcil'd, Fortunate and altogether Lovers. But contrariwise Disposed, she causeth [Men to be] Slothful, Amorous, Effeminate, Fearful, Indifferent, Harsh, Blameable, Obscure and Infamous. Having familiarity with ♀, if well, she maketh

maketh Men Lovers of Arts, Philosophers, Indued with Science, Ingenious, Poets, Lovers of Learning, Eloquent, of good Manners, Living in Pleasure and Delicately, Cheerful, Lovers of Friends, Godly, Prudent of much Business, Considerate, Prosperous in performing Business, Ready, Learners, Teachers of themselves, Emulators of the best, Imitators of the Good, Eloquent, and of pleasant Speech, well Composed, and of laudable Manners, Lovers of Contention, Right, Judicious, Magnanimous, Continent in respect of Venery with Women, but prone to that with Men, and Factions. Otherwise disposed, she makes Invaders, Crafty, evil Tongu'd, Unstable, evil Minded, Deceivers Turbulent, Lyers, Calumniators, Perjur'd, Turn-Coats, treacherous, wickedly Perverse, Unshifful, Debauchers of Women, Corrupters of Bodies, Decked, Effeminate, Hurtful, Infamous, Notorious among the Vulgar. Attempters of all things.

If Mercury alone hath the Dominion in a Commendable Station, he maketh Men Prudent, Wily, Considerate, Learned in many things, Inventors, Expert, Logicians, Philosophers, given to Speculation, Ingenious, Emulators, doers of Good, Disputers, Conjecturers, Mathematicians, addicted to Mysteries, Tractable. But contrarily disposed, he maketh Men Crafty, Rash, Forgetful, Furious, Light, Mutable, Repenting, [of past Actions]. Foolish, Inconsiderate, Lyers, Indifferent, Unstable, Insatiable, Cavarous, Unjust, and wholly Insteady in Judgment, and Subject to Err.

These things being so, the Moon also contributes, for when she is in the Bindings of the South, and North Term, she maketh then Mental Qualities more various, more Crafty and Mutable: But being with the Nodes, she maketh them more Quick, Active and Moveable. Moreover being in Orientals, and Increasing in Lights, she renders them more Ingenious, Fair and Free: But found in the decrease of Lights, or in Abscensions, she makes [them] more Slow and Dull, more ready to change Purpose, Cautious and Obscure.

The Sun also contributes when he hath familiarity with the Ruler of the Temper of the Wind, and in

a Lendable Place, rendering them more Just, Industrious and Honourable and Perfect: But in the contrary Position, more Abject, Laborious, Obscure, Cruel and Obstinate, and wholly for the worst.

ANNOTATIONS, first, From the Sum of this Chapter we learn, that the Quality of the Mind is Considered, 1. From the Places and Positions of ♀ and ♂; 2. From the the Lords of the Places. 3. The Constitutions of the Planets with those Places, or their Respect to the ☽ with them Lords. 4. Their Respect to the Angles. 5. The Property and Nature of each Star in ☽ with, or beholding those Places. 6. The Power or Debility of every such Significator. Nor ought the Fixed Stars, especially of the greatest Magnitude and in or near the Ecliptick, or that are nearly Vertical to the Place of Birth, and in Conjunction with the Significators, in this Case to be neglected.

Cerdan on this Chapter says, That ♀ with the ☽ maketh Men fit for Business, but being above 20 or 24 Degrees from him, on the contrary, altogether Unfit for Business, but more fit for Learning. To which I add, that in *Aquinoxial or Tropical Signs*, he excites to Business no less then when with the ☽, but when in *Watry* the contrary. In other Signs more Indifferently; But best where best Dignified.

If Mercury be Afflicted, the Wit is more Dull, Slow and Turbulent, and Foolish, tho' seemingly otherwise, Swift he maketh Men Inconstant; Retrograde, Dubious; Under the Sun Beams, Searchers into Hidden and Unprofitable things; but when shining, what are for Common-use; Oriental, more Free and Open; but Occidental, Dissembling and Close.

Haly Observes, that if ♀ be stronger then the ♂, the Reasonable Part shall be stronger then the Sensitive; and chiefly if ♀ be in Signs of Long-Ascension, and the ♂ in Signs of Short-Ascension; (and Cerdan addeth,) if ♀ be in Commanding Signs and the ♂ in Obeisance, and that if the ♂ be Afflicted, the Natives will Decline what is Customary, and therefore will be deemed Fools.

Secondly. What Matutine and Vespertine Risen and Setting of the Stars are, is taught in the former part of

of this Treatise, to which I refer such as are Ignorant of the matter.

Thirdly. By the ♀ being in the *Wendings* of the North and South mention'd in the last Paragraph of this Chapter, is to be understood her greatest North or South Latitude; By her *Nodes* the *Dragons Head* and *Tail* of whose Influence, see more on the Annotations on the last Chapter. By *Orientals* the Author intends the *Oriental Houses*; (which see in the former part of this Treatise;) by *Abscensions*, when near the Sun. The *Moon Increasing in Light*, is from the *New* to the *Full Moon*.

C H A P. XIX.

Of the Diseases of the Mind.

THE Discourse about the *great Diseases of the Mind*, follows the Properties of the Mind; such as of *Madness*, the *Falling-sickness*, and the like.

Generally then in these must ♀ and the ☽ be Observed again; *how they are Posited* in respect of each other, and the Angles, and also the Maleficks. For if the ♀ and ☽ are *Inconunct*, in respect of themselves, or the *Oriental Horizon*, and *contrary* and *hurtful Configurations*; are *Superiors*, *Rule*, or *Oppose*; they *Constitute various Diseases* in the *Qualities* of the *Mind*. And the knowledge of them is manifest from the *Qualities* of the Stars, which posies the Places. Many therefore of the *moderate Diseases*, are Conceived from what hath been said before of *mental Qualities*. For the *Increase* of such *Qualities*, maketh an *Excess of Evil*. For one may aptly call them *Diseases* which are *Unmixt*, and are either *Below* or *Above a Mediocrity*: yet many, and they which have a great disproportion and are wholly beside Nature, as *Diseases* in the *Intellectual [part]* of the *Soul*, and in the *Appetitive*, have such a Consideration.

They therefore have the *Falling-sickness* for the most part, whosoever are *Born* when ♀ and the ☽ are *Inconunct* either between themselves, or in respect to the *Oriental Horizon*, ☽ and ☽ being *Angular* and beholding the *Figura-*

ation; but h so posited by Day, and g by Night; Madmen are Born when the Contrary happens, as when h by Night obtains the Dominion, and g by Day; and chiefly in S or M or X.

They are *Commented by Demons*, and of a *Moist Head* [Lunatic Card.] when the ♀ being in [her] *Pbas* is overcome by the *Maleficks*; but by h making a New ♀: but by g making a Full ♀, chiefly in ♀ and X.

Therefore the *Maleficks* alone *overcoming* the *Figuration*, as hath been said, the mentioned *Diseases* of the *Mind* are *Innumerable*: But they are not so Remarkable but Obscure and Latent.

If the *Beneficks* ♄ and ♀ have *Familiarity*, they being in *Oriental* parts, *Angular*, but the *Maleficks* in *Occidental*, the *Diseases* will be *Curable* indeed, but *Remarkable*: but in ♄ they will be *Cured* by *Medical-help* and *Dyet*, and *Pharmacy*; In ♀ by *Oracles* and *Assistance* from the *Deity*. But if they being *Setting*, the *Maleficks* be found in *Oriental* parts *Angular*, the *Effects* will be *Incurable* and *Manifest*. And *Epilepticks* suffer this *continually*, and fall into *Deadly Dangers*, but *Madmen* are out of their *Wits*, cannot stay in one Place, and are *Alienated* from their *Domesticks*, and live *Naked* and *Trifling*. But they who are *Possessed* with *Devils*, and of a *Moist-Head* are *Enthusiasts*, speaking *hidden things* and *Scourging*. And of the Places which possess the *Figuration*, they of the ☽ and g Co-operate to *Madness*; but for the *falling-sickness* of ♄ and ♀; for *Exhausitio*s, of ♀; but the Places of ♄ and ♀ for *Possessions* by the *Devil*, and *Moisture* of the *Head*.

Such is the *Morbid Mutation* in the *Active part* of the *Soul* that is which is in the *Mind* and is Deduced from *Configurations*. But the *Great Change* which is in the *Patient*, that is in the *Irrational part* of the *Soul*, appears chiefly in the *Excess* or *Defect*, according to the *Kind*, which is in that concerning *Male* and *Female*, either of which *Kinds* doth either *Exceed*, or is *Deficient* in that which agreeeth according to proper *nature*. The *Judgement* of this is thus.

When

When the ♂ shall be with the ♀ in the place of ♀, and ♂ with ♀ have Familiarity with them, if the Lights alone are found in *Masculine Signs*, the Men will exceed in that which is Natural, or will have those [Parts] which are agreeable to Man in Excess: but the Women have a Mutation *Preternatural* composed to [what is] more *Manly* and *Violent*. But if ♂ and ♀ both or one of them, shall be Constituted after a *Masculine manner*, the Men shall be Subject and Prone to *Congresses* and *Mixtures* which are according to Nature: but the Women to those besides Nature, as *Lustful* and *Intemperate*, [Taking upon them the Man's part say Card.] If ♀ alone be disposed after a *Masculine manner*, they will go to such [Action] Privily and not Openly: but if ♂ shall be with ♀ Constituted after a *Masculine manner*, *Impudently* and *Openly*; [And according to Cardan's Text, shall keep them as *Uliques* with whom they act.]

If the Lights be alone in *Feminine Signs*, the Women will Love Excess in that which is according to Nature: But the Men will be changed to [that which is] besides Nature, towards more *Effeminacy* and *Tenderness*. And if ♀ be constituted after a *Feminine manner*, the Women will be Prone to *Vanity* and *Lustful*; * the Men *Tender*, *Weak*, and go to *Preternatural mixtures*, but Privily and not Openly: But if ♂ be Disposed after a *Feminine manner*, *Impudently* and *Openly*. [Card. here adds; And with *Frizen face* Exercising *Abhorredom*, getting the part of *Impure*, *Betraysed*, *Publick Prostitutes*; *Infamous even to the Indignation of the Common People and Religion.*]

* Card. here adds, *Adultery*, and will perform *Congresses* *Disagreeable* to their Sex; regard no time refuse no Man, let them be impure or Illigitive.

The *Oriental* or *Diurnal Configurations* of ♂ and ♀ contributes to [their being] more *Masculine* and *Famous*; *Occidental* and *Vespertine*, to [their being] more *Effeminiate* and *Abject*. Likewise h Configurated with them, contributed,

tribute to more Lust and Uncleanness, and in sum for the worse; ♀ to more Modesty and Order, and in sum for the better; but ♁ to the Greater Mobility of Passions and Variety, and Contentiousness, and Fanciness.

ANNOTATIONS. **Firtt,** By Planets being **Incon-**
junct as in the Beginning of this Chapter is mentioned of the ♀ and ♁ being so in respect of themselves or the Oriental Horizon; or any other Angle, House or Sign, we are to understand them to be so placed, that they do not behold each other, or such mentioned Angles, &c.

Secondly, As to what the Author in this Chapter says of the **Sind and Soul**, is not to be understood of the **Super-Intellectual Soul** which never Dyeth; but of the **Intellectual Rational part of the Animal Soul** which is Formed, Ruled and wholly Govern'd by those Supreme and Sole Governmentours of Natural Beings the Stars, but Principally by the ♀ and ♁; and in short neither more nor less, than the **Animal-Natural Spirits**, which are always better or worser Affected, as ♀ and the ♁ are more or less Befriended or Afflicted by other Concurring and Adjvant causes. They therefore (says Ptolemy in this Chapter) have the falling-sickness for the most part, who are Born when the ♀ and the ♁ are Inconjunct, either between themselves, or in respect of the Oriental Horizon, and Afflicted by ♀ and ♂ from Angles, &c.

Thirdly, And as to what he says of the Natives being **Co-
ntracted or Possessed with Demons or Devils**, who in their Geniture have their ♁ afflicted as above-mentioned; As the cause is Natural, the effect must be so too, and cannot be meant according to the Common Notion of Demons and Devils: but that such whose Radical Moon shall be so affected, will be so Afflicted in their Spirits as to believe and say they are Tortured and Possessed by such.

The End of the Third Book.

Ptolemy's Quadripartite;

The Fourth Book.

C H A P. I.

The Preem.

WHATSOEVER ought to be spoken of before the Birth, and at the Birth, and after the Birth, by which is known the General Quality of the Temperament are these. The rest, and by which they that happen from without are considered, the first contains the Speculation about Riches and Honour; each Fortune of these, that of Possession agrees with the Body, that of Dignities with the things which [concern] the Mind.

C H A P. II.

Of Riches.

WE will take those things which concern the Fortune, from that called Part of Fortune alone, according to which we cast away the Distance from the Sun to the

the Moon, from the Horoscope, alike in things that are by Day and by Night. This being supposed, we will take the Lordship, and consider the Strength of them, and their Familiarity, and also of those that are Configurated with them, or Elevated, whether they be of the same or contrary condition.

They therefore which assume the Lordship of Part of Fortune, being in Strength, cause much Riches, and chiefly when the Lights give proper Testimony to them. But he will Increase Riches by Building, or Husbandry, or Navigation. 4 by Protection, or by those things that were committed in Trust to him, or by Priesthood. ♂ by Warfare and Generalship. But ♀ by Friendship and Gifts of Women. ♀ by Eloquence and Business.

Saturn having Familiarity with Part of Fortune, and in Configuration with 4, properly causeth Hereditaments, and chiefly when this is in Superior Angles, 4 being [Occident ados Card.] in a Double Bodied-Sign, or expecting the Moon's Application, for then being Adopted, they will be the Heirs of Others. And if they which are of the same condition with the Lords, give Testimony of Dominion, the Possession will remain with them. But if they which are of contrary Condition, are Elevated above the Principal places or Succeed, the Possession will not endure. But the General time is taken from the Inclining of the Stars, which produce the Cause, to the Angles and Succedents.

ANNOTATIONS. To this Chapter may be added, If the Significators of Riches be Angular, the Riches will be acquir'd in Youth, and on the Cusp, very Early; In Succedants, in Middle-Age; In Cadents, Late, and in Old-Age. The same is to be said if they be Oriental or Occidental in respect of the Sun, and the World. As concerning Computing Part of Fortune, see the Appendix to this Treatise.

C H A P. III.

Of Dignities.

WE consider things which concern Honours from the Disposition of the Lights, and the Familiarity of the Stars by which they are Guarded. Therefore if both the Lights be found in *Masculine Signs*, and either both or one of them *Angular* [Chiefly the *Conditionary*, Card.] and especially if they have the *Satellitum* of the Five Planets, the Sun being Guarded by *Oriental* [States] and the Moon by *Occidental*, they that are Born will be * Kings. And if the Guarding * That is to Stars be *Angular* or *Configurated* to an *Angle* say, such as above the Earth, they will be Great and Powerful, and have Rule overful, as Lords of the World. And yet and Power extreme, if the *Satellities* make Configuration extraordinary or Dexter to the Angles above the Earth, other as Kings. things happening, and the Lights alone not as we have said, both being found in *Masculine Signs*, but the Sun alone in a *Masculine*, and the Moon in a *Feminine*, and of the Two, one being in an *Angle*, they that are Born shall only be Princes, having power of Life and Death. If the Luminaries being so in these, [and] neither of the *Satellities* be *Angular*, nor give Testimony to the Angles, they shall be Great, but have particular Honours, as *Guardians*, or *Generals*, or *Princely Dignity*, but not having *Principality*. But if the Lights not being in *Angles*, it happens that most of the Guarding Stars be *Angular*, or *Configurated* to the Angles, they will not give the more Illustrious Dignities; nevertheless they will moderately excell in Civil Affairs. If neither of the *Satellities* are *Configurated* to the Angles, they will be Obscure without Promotion. And if not one of the Lights be found either in a *Masculine Sign*, nor *Angular*, nor Guarded, by the *Beneficks*, they will be Abject and of Hard Fortune.

There-

Therefore the General Description of Highness and Lowness of Dignities hath such a Speculation. But the many things between these must be Considered, from the Mutation and Variety which happens particularly about the Lights themselves, and the Satellitum, and the Dominion of the Satellites. For the Beneficks assuming the Dominion, or they which *are* of the same Condition, they will possess Dignities more Civil, and will be more firm: but if the Maleficks assume the Dominion, or they of contrary condition, they will be of a Lower Order, and more Uncertain.

And we observe the Kind of Dignities from the properties of the Satellites. For if h hath Dominion, he will give Rich and Wealthy Government. The Rule from U and Q will be pleasant, full of Gifts and Honour. That from G will be about Expeditions, Victories & Terrible to Subjects. That from Q Respects, Prudence, Learning, Diligence and care of Affairs.

ANNOTATIONS. First, In the Preceding part of this Treatise I have told you, that the Satellites of the Sun are h , U , G , Q and Q ; and those and no other are the Satellites often mentioned in this Chapter; and the Satellitum and Guards, are the Concourse or Number of them at any time respecting the Luminaries.

Secondly. That tho' the Author in this Chapter is very particular & positive concerning respective Dignities, yet we are not to understand that thereby he intends that all that are so Born shall arrive to such Dignities, nor that every one that doth shall be equal therein; for many who have such Princely Positions, have also others that Cuts the thread of Life before they can arrive to them. And of such as do arrive thereto, their respective Significators are not of Equal Fortitude to promote it; and if they were, the Title to such Dominion is not the same in all Princes. For the Dominions to which some have Title, is far short of what others have. And tho' some by reason of the extraordinary power of their proper Significators of Honour and Dominion, do often invade the Right of others: yet as such more powerful Significators are not so Common as others; neither are such Invasions as General

as the particular Titles of Princes to respective Dominions. The like is to be understood of Riches, Pleasures, Wedlock, Children, Friends and Enemies, Travelling or the like: for there may in the Nativity, be Testimonies very large for such Matters; yet where there are other Testimonies of Short-Life, it follows, that where Death thereupon accordingly ensues, that all those of other Externals are prevented.

C H A P. IV.

Of the Quality of the Profession.

THE Lord of the Profession is taken two ways, from the ☽ and the Sign of the Mid-heaven. Therefore we ought to Observe the [Star] that maketh Oriental appearance next to the ☽; and the Mid-heaven; and chiefly when it expects the Application of the ☽. And if one and the same Star passeth both, that is maketh the nearest Apparition to the ☽ and the Mid-heaven, we take that alone, for what is enquired after: So if both have it not, but one of the two, that alone which hath one, shall be taken: But if one next appear before the ☽, and another be in the Mid-heaven; and hath Familiarity with the ☽, both shall be taken: but he shall be preferred who is more Strong and hath the Dominion.

If none be found making Apparition, nor in the Mid-heaven, he shall be taken that hath Dominion [of the ♀, ☉, Card.] And this conduceth [to the knowledge] of the above Practices at certain Seasons. But such for the most part are Idle. And the things which concern the Lord of the Action is thus:

And the kind of Profession will be made known by the Properties of the three Stars, ♂, ♀, and ☽, and the Signs in which they are. For ♀ makes Scribes, Mannagers of Business, Calculators, Masters, Dealers, Exchangers, Diviners, Astrologers, Sacrificers, and those who live by Learning and Interpretation, and the Stipends and Gifts of others. And if

If he give Testimony to him, they will be Stewards to others, or Interpreters of Dreams, or Conversant in Churches for the sake of Divination and Enthusiasm. If he give Testimony, they will be Linners, Orators, Sphifters, Conversant with great Personages.

If ♀ have Dominion of the Profession, she will make those Conversant with Sets of Elvers, Unguents, and Wines, Colours, Tinctures, Spices; as Unguent-makers, Plaiters of Garlands, Vintners, Apothecaries, Weavers, Sellers of Spices, Linners, Dyers, Sellers of Garments. And if he gives Testimony to her, she will make Men Dealers in things [which relate] to Pleasure and Adorning, and Sorcerers, and Poisonings, and Deceivers, and those that deal in such like. But if ♀ give Testimony, they will be Champions, Bearers of Armour, Promised to Honour by the Favour of Women.

But ♂ Ruling the Profession, Configurated with the ☽ he will make those who Work at the Fire, as Cooks, Founders, Burners, Brasiers, Workers about Mettles. But being with the Sun, he makes Ship-wrights, Carpenters, Husbandmen, Stone-Cutters, Cutters of Wood, Under-workmen. If he give Testimony to him, he makes Seamen, Emptiers of Vaults, Feeders of Beasts, Cooks, Butchers. If ♀ give Testimony, he will make Soldiers, Servants, Tax-gatherers, Inn-keepers, Custom-gatherers, Sacrificers.

Again, two being found Rulers of the Profession together, if they be ♀ and ♀, they make Musicians, causers of Melody, and they that are Busied about Instruments, Songs and Poetry, and chiefly when they change Places; for [then] they make Stage-players, Actors, Buyers of Men, Instrument-makers, Dancers, Players on String'd [Instruments,] Caterers [alias Turnblots] Workers in Wax, Painters. And if he give Testimony to them, he will make with those mention'd, those that deal in Womens Ornaments. And if he give Testimony, they will be Lawyers, Employed in the Common-wealth, Teachers of Children, Rulers of the Commons.

If ♂ and ♀ together be Lords, of the Magisterie, they will be makers of Statues, of Armour, Ingravers of Holy things;

things, Formers of Animals, Wrestlers, [Physitians Card.] Chirurgeons, Accusers, Adulterers, Evil doers, Forgers of Writings: And if he give Testimony to them, they will be Homicides, Stealers of Cloaths, Rapacious, Thieves, Stealers of Cattle, Conjurors.

If ♂ and ♀ together take the Lordship, they will be Dyers, Ointment-makers, Workers in Tin and Lead, Gold and Silver, Dancers in Armour, Apothecaries, Husband-men, Physicians Cureing by Medicines. And if he give Testimony, they will take care of sacred Animals, [be] Sextons, Lamenters and Pipers at Funerals, Enthusiasts, Conversant in Mysteries, Lamentations and Blood. And if he give Testimony, he will make Men Sacrificers, Augurs, Bearers of Holy things, Rulers of Women, Interpreters, and they who Live by such things.

Moreover, the Quality of the Signs in which the Lords of the Profession be, confer to the Variety of the Profession. For they of Humane-shape conduce to all those Sciences and Exercises which are for the use of Man. But four-footed [Signs] conduce to Metallic-Arts, Negotiations, Buildings, Smiths and Carpenters Art. Tropical and Equinoctial Signs, to Interpretations, Commutations, Measurings, Husbandry and Priest-hood. Earthy and Watery Signs, to Arts [Conversant] about Water, and by Water and Herbs, and Ship-makers, and also to Burying, Pickling and Salting.

Again, the ♀ properly possessing the Place of Profession, and having a Course with ♀ from the ♂ [with ☽, Card.] in ♂ and vs, and ☽; will make Diviners, Sacrificers, Diviners by the Bason: In ♀ and ✶ she makes Mourners, and those moved by Devils. In ♜ and ☽ Magicians, Astrologers, Speakers of Oracles, having foreknowledge: In ☽, ♀ and ☽, she makes Enthusiasts, Interpreters of Dreams, Conjurors.

Therefore the Kinds of Profession is distinguished by these; but the Greatness thereof is manifested from the Strength of the Ruling Stars. For being Oriental or Ascending, they make the Profession Powerful; but Occidental or Declining from Angles, makes them Subordinate.

If the Beneficks are Superior, they will be Great and Glorious, and Firm, and Glorious, and Joyful. If the Maleficks be Superior to the Loids of the Profession, it will be Mean and Inglorious, and Unprofitable, and Uncertain.

Saturn therefore bringeth Opposition by Cold and Mixtured of Colours; [Sicknes and Lukewarmness Card.] but thro' Boldness and Division; and both are opposite to the perfection of the Profession. But the General time of Increase or Diminution of Arts, is Judged from the Disposition of the Stars which cause the Effect, which they have in respect of the Oriental and Occidental Angles.

ANNOTATIONS. The East Angle signifies the Beginning of Life, the West Angle the End, the Mid-heaven, the Middle-part, that is from 30 to 40 or thereabouts: and Significators accordingly disposed in the Radical Figure, will produce their Effects in time conformable.

Cardan in his Comment on this Chapter says, that the Planet making Oriental appearance, must not in this Case be above 30 Degrees from the ☽, and that if 2 or 3 Planets be so taken, that which is nearest the ☽ must be Elected before others, provided he can be well seen.

CHAP. V.

OF MARRIAGE.

TO what [is] said, followeth the Discourse about the fit Conjuration, and Living together of Man and Woman according to the Law, which we ought thus to consider:

In W^en^t the Disposition of the ♀ shall be Observed. For first when she [shall] be found in the Oriental Quadrants; She maketh Men Marry while Young, or to Marry Young Women when they are Old. * And if she be in these oppressed by the ☽ Beams, and Configurated with ℌ; She causeth that Men do not Marry at all. Moreover if she be in a Sign of one form, and apply to [only] one of the Stars, she makes Men Marry but once. If in [a Sign] Bicorporeal, or of many Forms, or apply to many Stars [in the same Sign Card.] she causeth many Marriages; and if the Stars which receive the Application, either by propinquity of Place; or by Testimony, § are Beneficks, they will get Good Wives: but if the Malesicks Evil. Therefore ℌ receiving the Application, he promiseth Laborious and Austere Wives. But if it ℙ possesseth the Application, Grave and taking care of the House. If ♂, Bold and Refractory. If ♀, Cheerful and Merry. If ♀, Wise and Brisk; she promiseth those that are Advantagious, Lovers of their Husbands and Children: But if ♂, Passionate and Unstable, and Inconsiderate. In Men thus.

In W^en^t, let the ☽ be observed instead of the ♀ for he being Situate in Oriental [Quarters] they will Marry Young, or [when in Alge adds Card.] be Married to Young Men. But being in Occidental, they will Marry late, or to Men Aged or stricken in Years. And if he be in a Sign of one Form, or Configurated to one Oriental Star, he will cause that they will Marry but once. If in a Double-Bodied or of many Forms, or Configurated to many Oriental Stars, he will give many Husbands.

Saturn Configurated to the ☽, will promise Husbands Modest, Rich and Laborious; ℙ. Grave and Magnanimous; ♂. Violent, without Natural-affection and Unruly; ♀. Neat and Handsome; ♀ procures of what is necessary for Life Employed.

Employed in Business. If ♀ be found with ♂, Dull and Timorous; with ♂, Quick, prone to Venery and Adulterous; with ☽, she will give those Desirous of Boys.

They are called Oriental Quarters now in respect of the ☉, which precede the Oriental and Occidental Sign of the Zodiack: in respect of the ☽, they from the New and Full to the Quarters: Occidental which are opposite to the mentioned [Quarters].

When therefore both the Genitures of the Man and Wife, have the Lights so Configurated with Agreement, that is being in Δ or \ast to each other, their Living together for the most part continues, and chiefly when the

* That is Agreement is with Change. * And the Duration will be much more Firm, when the Reception. Husband's Moon agrees with the Sun of the wife. But if the position of the Lights be in Signs Inconjunct, or Opposite, or in a Square, the Living together will be Dissolved on Light occasion, and they will be finally Estranged from each other.

Moreover, If the Beneficks behold the Configuration of the Lights which they make with Agreement, the Duration of their Marriage shall be Honest, Pleasant, and Profitable. But if the Maleficks behold the Configuration, it will be Quarrelsome, Contentious and Hurtful.

So likewise, when the Lights are not well Configurated with Agreement. If the Beneficks give Testimony to these, the Marriage shall never be Cut off, but receive a Reconciliation and Restitution. But if the Maleficks give Testimony to the Disagreeing position, the Marriage will be dissolved with Scandal and Disgrace. ☽ alone being with the Maleficks, the Dissolution shall be for Publick Disgrace, and if ♀ be found with them, the Divorce shall be for Adultery, Sorcery and such like.

Other statutes of Marriages are considered from ♀, ♂ & ♂. For these having Familiarity with the Lights, the Marriages will be Dextrous and Lawful; for ♀ hath as it were a certain Affinity with ☉ and ♂ with ☽ because

of Youth and Florid Countenance, seeing they have Exaltation, in Mutual Trigonal Signs, * She bears Relation to h , because of an Older Complexion, seeing they have their Houses Trigonal to each other; whence Q with G maketh the Inclinations of them that are Marryed Amorous, and Q being with them, Famous. If she be found in Familiar and Promiscuous Signs, as VS and X , She causeth Marriages with Brothers and Relations: And in Men if Q be with the D , she causeth them to Jovn to two Sisters, or Relations; and in Women, if she be with U , [the \odot Card.] she causeth them to Jovn to two Brothers or Kinsmen.

* As G in VS the Triplicity of Q , and Q in X the Triplicity of J . Or G in X the Exaltation of Q , & Q in VS , the Exaltation of G . So VS and X are common to h and Q , for Q int^o bath House and h Triplicity; and in VS h , bath House, and Q Triplicity; and so are said to be in Promiscuous Signs.

Again, Q being with h , causeth that the Living together be Pleasant and Constant. And if Q be with them, they will be Profitable. But if G be there, Instable, Hurtful and Jealous. After the same manner, if G be Configured to Q and h , and Q , he will make the Marriage of those that are of Equal Age. If he be more Oriental, [that is Easterly] with Young Men or Women; if more Occidental, with Older Men or Women. If Q and h be found in Promiscuous Signs, that is in VS and U , the Copulation will be with Kindred. But this Configuration of the Stars on the Horoscope or Mid-heaven, if the D concur, the Men will go in to their Mothers, or Aunts, or Mothers in Law; but the Women to their Sons, or their Brothers Sons, or their Daughters Husbands.

If instead of the D , the \odot Concur in the said Figuration, and chiefly if the Stars are Occidental, the Men will go into their Daughters or their Sons Wives; but the Women to their Fathers, or their Uncles, or their Daughters Husbands.

If the mentioned Configurations, not being in Signs of one Kind* are found in Feminine places, That is, Not in Masculine or Feminine Signs, but Opposite, which are like in Nature, but contrary in Nature, & those that are Ruled by places of a contrary Nature, as V is Ruled by h , and o , X by H and Q . they will make Men Subject and Prone to Lust, and Immodest; as if they be found in the Fore-parts and Latter-parts of V , and the Hyades, the Pitchers, the Last-part of Q , and the Face of V . And if the mention'd Stars, that is h and Q , be in the two chief Angles of the East and Mid-heaven, they will make the Affections Ruled by h , and o , altogether Open and Publick; But being in the Two Last Angles the West and the North, they will make Eunuchs and Barren, and without Passage. [To which Card. here addeth; But if Mars concut, Males will have their Genitals Cut off; but the Women are such as are called Tribades, stabbing something secret for Venery.]

The things which concern Men, we consider from o ; for if he be separate from h and Q , Aided by U his Testimony, he maketh Men Pure and Modest in their Copulations, and disposed only to the Natural use. If U and Q , be Configurated to both these being together, they will be easily moved on, desirous [of Venery,] but Continent and Refrain themselves, and Avoid the Shame. If g [and U Card.] being away, o bewith Q alone, or if U be with her, they will be Lascivious taking all manner of Pleasure. And if one of

* Card. here adds, And if the Signs be Feminine, to Women. If $\text{E}:\text{c}:\text{h}$ be Masculine, they will Burn after Pois.

the Stars be Occidental and the other Oriental, they will be disposed to both Men and Women, but not beyond measure. If both the Stars be found Occidental, they will be Hotly carryed to Men. If the Signs be Masculine, to Men of all Ages.*

Further, if ♀ be found more Occidental, he will go into mean [Women] Servants and Externals; If ♂ be found Occidental, with more Eminent and Gentlewomen, and Marryed-folks. So it is concerning Men.

In Wmen, let ♀ be observed, for she being Configurated with ♄ or ♀, makes them Sicker and Pure in Copulations. But having Familiarity with ♀, & not being with them, she will make them Prone to Lust, but contain themselves & avoid the Shame. ♀ being Configurated to ♂ alone, will make them Lascivious and Prone [to Venery.] If to both of them being together or Configurated, [and] ♄ concurs, ♂ being under the ☽ Beams, they will Copulate with Servants, or mean Persons, or Externals. But if ♀ be under the ☽ Beams they will Copulate with more Eminent and Gentile Persons. And if the Stars be in Feminine places, or Configurated after a Feminine manner, they will be only prone to be Passive; if they be disposed after a Masculine manner, to be Active also. & having Familiarity to these Configurations, and he in Feminine Signs, adds Card.] contributeth to the greater Flibiness; ♄ to the Greater Modesty, ♀ to [the Nations] being more Notorius and Dangerous,

CHAP. VI.

Of Children,

IT follows after these that we pass [to the Creatise] concerning Children. Therefore the Observation of these is from the Stars that are in, or Configurated to the Mid-heaven, or the Succedant, which they call the Good Demon. If there be not any Stars in that place, or Configurated, you ought to observe the Opposites.

The ☽ and ♄ and ♀ are assumed for Givers of Children; the ☽ and ♂ and ♂ are assumed for Sterility or Paucity of Children. But ♀ being common to both, contributes according to that [to which] he is Configurated; giving when

he is *Oriental* [in the East.] but taking away when he is *Occidental* [in the West.]

Therefore the Stars that [are] *Givers of Children*, being so disposed, and by themselves, give one Child: but in *Double Bodied Signs*, or in *Feminine*, they cause the Generating, of Twins: so also being in *Fruitful Signs*, as ☹, ☽, ☻, they give two or more. If they be of a *Masculine Nature*, because of the Configuration to the ☽, and because of being in *Masculine Signs*, they will give *Males*; but if of a *Feminine Nature, Females*. If they be *Overcome* by the *Maleficks*, or be found in *Barren places or Signs*, such as ☽ and ☻, they will give Children, but not for *Good or Vital*. If the *Six* and the *Maleficks* possess the said places, that is the *Mid-heaven and the Succedant of the Good Demon*, if they be in *Masculine or Sterile Signs*, and have not the *Beneficks Superior*, they shew *utter want of Children*: But if they be in *Feminine or Fruitful Signs*, or *Aided by Testimony of the Beneficks*, they give [Children] indeed, but [such as are] *Hurt and Short-Lived*.

Both Conditions * being Configurated and having respect to *Prolifick Signs*, there will happen a

* That is, If the *Maleficks* give *Excess* *Rejection of Children* according to the *Excess* which the Stars giving *Testimony* have in each condition, either of all the *Children*, or of a few or most, as they are found more powerful by being more *Oriental*, or more *Angular*, or more *Elevated*, or more *Succedant*.

If therefore the *Lives* of the mentioned Signs being *Givers of Children*, be *Oriental*, or in proper places, the Given Children will be *Famous and Glorious*. If *Occidental* or not in proper places, they will be *Oblique and Mean*.

Moreover, if they Agree with the Part of Fortune and *Hope*, they will make them *Beloved by their Parents*, and *Blissful and Heirs of their Gods*: But if they be found *Uncoyed, and Disagreeing*, they will be *Hated and Unprofitable*.

to their Parents, and will miss the Inheritance of [their] Substance.

Moreover, if the Stars which Give Children are agreeably Configurated among themselves, they will make them Lovers of their Brethren, and Respectful to each other.

And such is the General consideration of Children, but in those particulars which follow, we ought to assume the Horoscope, at each Star of those which Give the Children, and observe and Judge the other Dispositions as in a Nativity.

ANNOTATIONS. As is in the former part of this Treatise Intimated, by the Good Demon in this Chapter mentioned, the Author intends the 11th House. And by assuming the Horoscope of each Star of those that Give Children, in the last part of the Chapter, we are advised to make the Degree in which such Star is, the Degree Ascending; and having made the figure of Heaven conformable to that Ascendant, to Judge it as the Nativity to the respective Children.

CH A P. VII.

Of Friends and Enemies.

TH E things which concern Friendship and Enmity is thus. The Great and more Lasting Familiarities or Differences are called **Sympathies** and **Ennemities**, and the Small and Temporary are termed **Societies** and **Contentions**. Of these the Consideration is such. Therefore the Great and Continual Friendships and Ennemities are to be considered by Observing the Principal places found in the Geniture of each, that is, they that Possess Friendship or Enmity.

We ought to observe the Solar place and the Lunar, and the Horoscope and Part of Fortune, for if these happen in the same Signs, or if they change Places, either all or most, or chiefly when Arising they are Distant from each other about 27 Degrees. But if they be in In-conjunct or Opposite [Signs]

[*Signs*] they cause Great *Enmities* and *Lasting*. Being in none of the mentioned places, but only Configurated in *Signs*, if they be Δ or $*$, they make *Small Friendship*; if by a \square they cause *Small Enmity*. So that it happens that at times the *Friendship* as it were Cease and lye Still, when the *Maleficks* Travers the Configuration. In like manner the *Enmities* as it were are *Silent* and *Quiescent* when the *Beneficks* do make *Ingress* upon the Configuration.

Whereas *Friendships* and *Enmity* [have] Three Kinds, for Men are so Disposed either by *Election* or for *Profit*, or for *Sorrow* or *Pleasure*, when either all or most of the mentioned places have *Familiarity* with each other, *Friendship* is Constituted by these three Kinds: But if the places are *Un-agreeable*, *Enmity* ariseth in like manner.

When the Places of the Lights alone, have *Familiarity* or are *Un-agreeably* disposed, *Friendship* will arise from *Election*, which is the Best and Firmest; in like manner *Hatred* which is the Worst and [most] Faithless.

When the places of the Part of Fortune have *Familiarity* or not, they are made for *Profit*; when they are of the *Horoscope*, they are for *Sorrows* or *Pleasures*. But we ought to Observe in the mentioned places, the Stars *Elevated above them* and *Affecting*. For that place shall have more power of *Friendship* and *Enmity*, to which the *Elevation* or *Succession* is near, either in the *same Sign* or nearest. But the place which passeth the *Affecting Stars* that are more powerful to do good, shall assume more Advantage by *Friendship* and *Enmity*, and *Enmity* more easie to *Break*. These concerning those [that are] *Great* and *Lasting*.

But concerning those that are made at *certain Times*, which we said are called *Society* and *Contention*, we ought to Observe the Motion of the Stars taken in both *Genitures*, that is in what *Times* the Motion of the Stars in one *Nativity*, comes to the places in the other *Nativity*; for at those times there will be particular *Friendships* and *Enmities*, and they will last a little while, until the Dissolution of such Stars. If therefore and *not* coming to each other's places,

will cause Friendship by meeting together, or Agriculture, or Inheritance. ♂ and ♀ cause Strife and Ambushes framed on purpose. ♂ and ♀ Amity by the favour of Kindred, but soon growing Cold. ♂ and ♀ Friendship by Business, or Profit, or Mysteries. ♀ and ♀ cause Amity by Government and Dignities. ♀ and ♀ in like manner Friendship by the favour of Women, or Priests, or Oracles. ♀ and ♀ Friendship by Sciences and Philosophy. ♂ and ♀ cause Friendship by Love, Adultery and Whoreing. ♂ and ♀ cause Ennities and Contentions thro' occasion of Business, or Sorcery. But ♀ and ♀ thro' Arts or Learning, or Commerce by Letters, or favour of Women. These are so,

The Increase or Decrease for the Less or More, is discerned from the Disposition of the possessed places to the first four principal places. For to the place of the Part of Fortune, or the Lights Angular, they render the Societies and Contentions more manifest; but Separated they make them not Manifest. But that they are more Hurtful or more Advantageous, we judge from the Stars beholding the mentioned places, having Quality for Good or Evil.

But concerning Servants the place of the Ruling Disposition in respect of them, is taken from the Sign of the ~~Evil~~ ^{*} Deacon ^{*}, and from the Stars which behold the place in the Geniture it self; and Ingresses or Oppositions, and chiefly when the Rulers of the Sign have either Familiarity with the chief places of the Geniture or Unagreeably Configured.

CHAP. VIII.

Of Travelling.

THE things which concern Travelling we consider from the Position of the Luminaries to the Angles, of both, but chiefly of the Moon. For She being * Occident and Declining from Angles, causeth Travelling and change of places. And

And sometimes of himself Occident or Declining from the place of the Mid-heaven causeth the same, when he hath an Opposite or Quadrat state to the Luminaries. If Part of Fortune also falleth in Signs which cause Travelling, the whole Life and Conversation, and Actions will be Forreign.

Moreover, when the Beneficks Behold the mentioned places, * or Succeed, the Travelling Life will be Famous and Profitable, and the Returns will be * That is the Quick, and without hinderance. But if places of ☽, the Maleficks Behold or Succeed, the Travel- ☽, ♂ and ling will be Hurtful and Dangerous, and the Re- Part. of Fort- turn Difficult. But we ought every where tune. to assume the Temperament, and observe the Stronger of the made Configurations.

For the most part if the Lights fall to the Inclining of the Oriental Quadrants, the Travelling will happen to be towards the East and South parts, but if in the Occidents, or in the Occidental Quadrants, the Peregrination will be towards the North and West.

Moreover, if the Signs which cause Travelling be of one Form, either [in respect to] themselves, or the Stars which have the Lordship over them, the Travelling will be Long and at Intervals; but if they be Double-Bodied or of two Forms, they will be Continual and for a Long time.

Jupiter and Venus being Rulers of the Lights and the Places which cause Travelling, the Travelling will be not only without Danger, but also Pleasant, for by the Gouvernours of thole Countries, and Concourse of Friends, he is sent away with Pleasure; the Continuation of the Journey and the Plenty of Necessaries following.

If Mercury be joyned to them, there will be an Addition of Gain, Gifts and Honours.

But Saturn and Mars possessing the Lights, and being greatly distant from each other, they will cause great Danger and Unprofitable Travelling. But being in Void Signs, they will produce Dangers by Ship-wrecks, or by Desart and Dangerous places. In Affected, by Precipices and contrary Winds

Winds. In *Tropical* and *Equinoctial*, by want of necessaries and a sickly Constitution of the Air. In *Humane*, *Shaped*, by Robbers, Ambushes and Thests. In *Earthly*, by the Increase of Wild Beasts or Earth-quakes. But if Ψ concur, the Danger will occur thro' Accusations and creeping things, and casters of *Venom*.

Moreover, we must observe the *Events*, whether they be *Gainful* or *Hurtful* from the property of the chief places of *Profession*, or *Substance*, or the *Body*, or *Dignities*, as hath been determined before. But the Signification of the *Times*, from the *Ingress* of the Five Planets at certain *Times*. [That is to say from *Directions*.]

ANNOTATIONS. First, Some are of Opinion that what is said of the Lights in the third Paragraph of this Chapter, is also to be understood of Mars and the Part of Fortune. But tho' by the first Paragraph they are allowed to cause Travelling, and by that and the 6th Paragraph the Success of such Traveling: yet the Luminaries alone and only do point out the Quarter towards which the Peregrination shall be.

Secondly, The Signs (in the 4th. Paragraph) said to cause Travelling, are the Signs in which the aforesaid Significators of Traveling are found.

CHAP. IX.

Of the Quality of Death.

IT remains that we speak of the Quality of Death. And we know this from what hath been said in the [Dile course] about the Space of Life; How Death will happen, the Ruling place being Oriental or Occidental.

For if Death happens by the Orientallity, or Occurrence of the Beams, the Place of the Occurrence ought to be Observed, and according to that Judge of the Quality of Death. If it be Occidental, consider the Occidental place, for such as they are which Rule the mentioned Places; or if none

Rule,

Rule; then such as before others are carryed to these Places, such ought we to esteem the Deaths, the Configurating Stars concurring, and also the Quality of the mentioned Killing Places, and the nature of the Signs and the Terms.

Therefore \textcircled{h} possessing the Dominion of

* That is, Death, * causeth Death by Chronick Distemper of the causer, Pthyicks, Fluxions, Colliquations, Agues, the Quality of Spleen-Diseases, Dropfies. Celiac and Hysteric Death. \textcircled{d} causeth Death by Distempers; and in a VVord thole arisēing from abundance of Cold. Jupiter by the

Quinsie, Inflammation of the Lungs, Appoplexy, Cramp and Cardick Affections, and in some, they which happen with vehement Breathing, [its] Disorder and Stink. \textcircled{o} causeth Death by continual Fevers, Semitertians, sudden Stroaks, and Nephritic Affections, and Spiring of Blood, and Hemorrhage, by Abortion, and Birth, and St. Anthony's Fire, and in a word, they which arise from abundance and ametry of Heat. \textcircled{q} by Affections of the Stomach, and Liver, and Ring-worms, and Bloody-flux, and also by Putrifaction, and Fistulas, and giving of Poison; and in a word, those which proceed from abundance of Moisture, or thro' want or wasting thereof. But \textcircled{g} by Madness, Extasie, and Melancholly, and Falling-sickness, and Falls, Coughs, and Spiting affections, and those which happen simply through much Dryness or want thereof. But thus they Die Naturally, when the Rulers of Death are in their Proper and Natural Quality; and none of the Maleficks concur.

But Violent and Remarkable Deaths happen when both the Maleficks are Lords of the Anaretic-places, or are Join'd, or Square, or Oppose, or Evilly affect both the Lights, or the \odot alone, or the \textcircled{J} , or both, or one of the two. For then the Mischiefousness of Death [proceeds] from the Congress of the Maleficks. But the Greatness of the Death, from the Testimony of the Lights.

Its Quality is known from the rest of the Aspecting-Stars, and the Signs containing the Maleficks.

Saturn therefore Squaring or Opposing the ☽ contrary to Condition, in Fixed Signs, causeth Death by Suffocation or from Tumults of the People; or by Hanging or Strangling. In like manner he doth the same if he be Occidental, and the ☽ follow. If he be in Beastlike Formed either Signs or Places, he causeth to Perish by Wild Beasts.

And ♀ being Joyned to them, Death will Occur by Poyson, and the Treachery of Women, in ♈ or ♉, or in Moist Signs Configurated to the ☽, he will cause Death by Water, being Suffocated and Drowned. If he be found about Argo, by Shipwreck. If he be in Tropical or Equinoctial Signs, the ☽ being with him or Opposing, or if ♂ be there, he will cause Death from Falling. If they Culminate, Death will happen by Precipitation from on high: h therefore will cause such things being Configurated with them, as is said.

Mars Squaring or Opposing the ☽ or ☽ contrary to Condition in Signs of Humane Form, he will cause Death by Slaughter, either Civil or Hostile, or by himself.

If ♀ give Testimony to them, Death will ensue by Women, or Killers of Women.

If ♀ be Configurated to them, Death will happen by Robbers, and Evil-doers, and Pyrates. If he be in Mutilate or Imperfect Signs, or with the Gorgon of Perseus, he will induce Death by Beheading or Cutting off of Members. Being found in ♊ and ♋, he will cause Death by Medical Cutting, or Burning, or Contractions. But if he be found in the Mid-heaven, or opposite to the Mid-heaven, he will cause Death by Crucifixion, and chiefly if found about Cepheus and Andromeda. If he be found in the West, or opposit to the Horoscope, he will cause Death by Burning of Fire: In Fourscuted [Signs] by Falling and the Breaking [of Limbs.]

If ♀ give Testimony to ♂, and he Evilly affected, Death will happen thro' the Anger of Princes and Kings, and Condemnation. If the Maleficks especially agree together, and so oppose any of the said [places] they make the Cruelty of the Death more. But the Quality of Death and the Dominion, will offer near that which is in the Aneretic When

When both the Maleficks have respect to
 * That is, the Aneretick places, such shall be cast out
 the M. C. & Unburied, and be Consumed by Beasts and
 Birds; and chiefly when the Maleficks are
 M. C. h it found in Signs, in the Form of Beasts or Birds,
 the 7th. none of the Beneficks giving Testimony to the
 place above the Earth * or to the Aneretic
 place.

Death happens in strange Places, when the Stars which
 possess the Aneretic places fall from Angles, and especially
 when the ☹ either is found with, or in Square, or oppose
 the said places.

ANNOTATIONS. By this and the 14th Chapter of the
 3d Book before going it is plain, first, That Ptolemy whom the
 Generallity of Astrologers by one Consent, have owned to be the
 Prince and Principal of their Profession, had not the least Re-
 gard to the 8th House, or its Lord for the Cause and Quality of
 Death, as is most Absurdly Taught in the Vulgar Astrology:
 But in all Vital Nativities to Directions, either Direct by
 which the Aneretic point is carried to the Place of the Gibets of
 Life, or Converse by the Hileg's being carried to the West
 Angle, which alone of all Converse Directions hath Pow-
 er to Cut of Life. And how far he is from Regarding the 8th
 or its Lord for such as are not Vital, see Chapter X. of the pro-
 ceeding 3d Book concerning those that are not nourished.

Secondly. In such Nativities as are Vital, one Direc-
 tion, how Malevolent soever, rarely Kills: But in all or most
 Nativities whatsoever, there is required a Traine of Malevo-
 lent Directions to concur to Death: For it hath been
 most admirably proved by the Laborious Partridge in
 his Opus Reformatum and Defectio Genituarium, even
 but one single Direction that it be a Square or Opposition of
 the Benevolents, Intervening among such Trains of Malevo-
 lent Directions at the Aneretic point, generally preserves Life.
 But where several Malevolent Directions, (that is Directions

of the Malevolents) concur so together without the Aid or Intervenings of the Benevolents, they fail not to Destroy Life.

Thirdly. In such *Trains of Directions*, the Author here Distinguisheth between the *Killing Planet* and the *Causer of the Quality of Death*; for one Planet doth not give both. The *Forerunner* of the Malevolent *Train* is the *Killing place*, and shews the *Time of Death*; But the following *Directions* tho benevolent shew the *Quality*. If the *Train* fall all together, and none follow, for the *Quality* observe those which precede thô at a *distance* and *Benevolent* also: for thô the *Benevolens* contribute to the *preservation of Life* as aforelaid, yet they Frequently *Specify the Disease* which is the *Cause of Death*. And with these our Author tells us concur the *Configurating Stars*, the *Quality of the Stars and Signs*, and the *Terms* in which their *Lords* happen.

Fourthly, In *Violent Deaths* the *Genethliacal positions of the Lights* are to be observed, and how the *Maleficks affect them*, and are also concerned by *Directions in the Quality of Death*.

CHAP. X. Of the Division Of Times.

Having Discoursed about the *Kind of Death*, we have yet remaining the *Division of Times*, which ought to be Added and Considered according to *Natural Order*. And as in all *Genebliacal places*, a certain more *General Disposition* is supposed, to which particular *Speculations*, (and according to each both of the *Countries* and *Genitures*, about the *Form of the Body*, and the *Quality of the Mind*, and *Custome of the Country*, and the *Mutation [thereof]*) are Subject; Therefore as in these the more *General and Principal*, are Presupposed to the *Particular*, so ought he that *Naturally Conjectures*, allways

always Offer the First and more Principal Cause, and not forget it, least the Similitude of the Genitures if it so happen, cause us to say, that the Blackamore Borne [is] White in Colour, or Long-Hair'd, the First and more principal Cause being Unknown to us. Or again to say a German or a Frenchman [is] Black in Colour, or Curl-Hair'd or thole to be of Gentle Manners, and Lovers of Learning; but they in Greece, Rud and Unlearned, and so in others, whose Difference and change of Life [are] according to the Countries:

After the same manner it is necessary to presuppose and Consider in the Division of Times, the Diversity of Ages, and the Fitness of each Age for giving Judgement, least we wholly forget at any time, and from the alone common Consideration, apply to Infant-Age some more perfect and Man-like Action; and to an Old Man thro Ignorance, attribute Procreation or some other Youthful Deed: But the things that are fit & convenient for every Age, considered in themselves, these to apply.

There is therefore generally one and the same consideration in Human Nature, likened to the Order of the Seven Planets. And this Consideration Begins from the first Age and the first Sphere from us; that is of the ♀, and it Ends in the Last Age and the Last Sphere of the Planets, that is of ☽. And it happens indeed that the Properties of each Sphere to which each Age is Attributed, occur in each Age.

These are to be observed, that we assume the Universals of the Division of Time from the Spheres as from the first Order, but the Small Diversities from the Properties found in the Geniture.

Therefore the First Age to Four Years, which is Infantile, according to the Number of the Four Years of the ♀, and is adapted to it, being Moist and Incorrupt, and Increases Swiftly, and is Nourished with Moist things, and the Habit very Mutable. In like manner the Mind is Imperfect according to the proper and effective State of the ♀.

The Age from this to ten Years is applyed to the Second Sphear of ♀, therefore the Cogitative and Rational [part] of the Soul Begins to be Informed, and receive Seeds of Learning, and that as it were Manifests the Principals and Beginnings of Manners, and Studies, and Property. And the Mind is Stirred up by Disciplines, Institutions and the First Exercises.

Venus assuming the next Age, and the 3d. to the following Eight Years, according to the Number of her proper Course, begins to cause a Motion in the Seminal Passages, Eagerness and Intemperance in Love matters, and Rashness.

The fourth and Juvenile Age following from the 4th. Sphear that is of the ☽, is indeed according to the Number of him Nineteen Years.

Now begins the Authority of the Actions of the Soul, and the Constitutions of Life, and the Desire of Glory, and a Translation from Childish Disorders to that which is more Orderly and Honourable.

After the Sun, Mars the 5th. assumes the Virile Age according to the Number of Fifteen Years, his proper Course, and causeth a more Austere Life, Sollicitous, and Troublesome; and Laborious.

Jupiter the 6th. takes the Older-Age, and he also according to the Equality of his Circuit, [Twelve Years, addeth Card.] and causeth Labour, Danger in Actions, and Troubles to be removed ; but it conduceth to more Modesty and Providence, and Prudence, and Consideration, and causeth [Men] to look after Honour and Praise and Liberty.

Saturn being last, assumes the Last and Old-Age which is Cold, hindering the Animal Motions and Inclinations and Pleasures ; making them Weak and Dull, because of the Dullness of his Motion.

Therefore the Universal Propriety of Times is thus Generally laid down. And properly the Particular Considerations of Particularities, shall be taken from the Principal Prorogators, but from all of them, and from Time, as in the Space of Life.

Therefore from the Horoscope, the Prorogation is taken for Bodily Accidents and Travelling. That from Part of Fortune, for Substance. That from the ♀ for Affection of the Mind, Familiarities and Societies. That from the ☽ for Dignities and Glory. And that from the Mid-heaven for other particular Institution of Life; as for Possession, Friendship, Offspring.

For thus at the same Time and Season, one Star whether Benefic or Malefic will not be Ruler. For, for the most part, many Accidents happening [which are] contrary at the same time, neither will any one losing a Kinsman assume an Inheritance, and be Sick at once, or do well and gain, nor doing ill or being in Want; nor is seen a Father being without Children.

Nor doth it happen that some be Happy in the same things, and Unhappy, either in respect of the Body or Mind, or Dignities or Possessions. Therefore many times in those that are very Happy or Unhappy some such things happens, when the Occurſe of all the Beneficks or all the Maleficks come to all the Prorogators or most of them. But this is seldom because Humane Nature is not so disposed either to the Extremity of Good or Evil, but to change moderately to Good or Evil.

Therefore the Aphectic-places shall be determined as is said, and all the Occurſes to the Prorogators are taken, but not only the Aphecticks as in the Space of Life, or only the Opposite or Octagonal Configurations, but also the Trines and Septiles.

And first, he shall assume the Times according to each Prorogation which is in the Aphectic Degrees, or Configurated to it. If there be none so found, he shall be taken that next precedes that which beholds the following Degree in the Consequens, and this again to the following, and in like manner all the Stars that are assumed for Dominion, and also they which Possess the Terms.

Again, the Degrees of Distances are taken that follow according to the Prorogation of the Horoscope, equal to the Ascend-

Ascending Times of the proper Climate; but according to the Prorogation of the Mid-heaven, a number equal to the Times of the Culminations. But in other Prorogations according to the Analogy or nearness of Ascensions, which [is] in respect of the Angles, or of Descensions, or of Culminations, as hath been said about the Space of Life.

Therefore the General Chronocrators shall be Assumed after the mentioned manner. But the Annual thus, numbering the Years that are from the Birth, how much shall be that number; this we project from each Aphelick-place, in the Subsequence according to a Sign [for a Year] and assume the Lord of the Last Sign.

And in ~~99~~ months the same, for there we project the Number found from the Month of Birth, from the places that possess the Ruler of the Year, according to a Sign 28 Days. And so likewise in Days, for we project the Days Collected from the Nativity, from the Menstrual places, for a Sign Two Days and a Third.

We ought also to observe the Ingresses made to the places of the Times, for they do not a little contribute to the Events of Seasons. But chiefly to Observe the Ingresses of h , which he makes to the General places of the Times. Of y to the places of Annual Times, Of d , and $\text{o} & \text{g}$, and g to the Menstrual, and the Transits of the D to the Diurnal.

And this ought to be known that the General Chronocrators are more strong to the [Production of the] Effects, the Particular either Co operate or Oppose, according to the proper nature of each. But the Ingresses [Transits Card.] cause Increases and Decreases of Events. Therefore the Place of the Prorogation, shews the Universal Property of the Quality, & the Extentio[n] of Time, and also the Lord of the General Times, and that which possessest the Terre because of the Familiarity which the Stars have each of them from the Birth, to those places of which they took Diction at the Beginning.

Moreover, that the Accident will be Good or Evil, the Chronocrators will manifest by their Natural property and Pro-

ter, whether Malefick or Benefick; and by their Familiarity from the Beginning, to the place of which they become Lords, or by their Antipathy. But in what Times the Effect will cheifly happen, the Configuration of the Annual and Menstrual Signs, by which they Behold the places that are Causes, and the Ingresses of the Stars doth shew.

And Moreover, the ☽ and ☽ thrô their Disposition [Radiations says Card.] to the Annual and Menstrual Signs. For these being agreeably Configurated to the Places that are the Causes from the Beginning of the Nativity, and at the Ingresses observing an Agreement, they do Good, as they do Evil if they be contrary. But if they Disagree with the said places, and Contrary to condition, they Oppose or Square in Transits, they are causes of Evil: but neither Squaring nor Opposing, but making other Configurations, they are not so Malefick. And if the same Stars be Lords of the Times and Ingresses, the Quality of the Evil will be Superabundant and Immoderate, if it be good; but much more, if it be Evil. But if they be not only Lords of the Times; but also have the Dominion at the Beginning at the Birth and also if all the Prorogators or most of them are taken in one end the same place, or if the Prorogations are not so, and the Times be found having all or most of the Occurses Benefick or Malefick, they will make Men altogether Fortunate or Unfortunate.

The Seasons shall thus be considered according to the Practice which observes a Mutual Consequence. But the Kinds of the Effects which happen in [the] Times, I will Cease to apply here Largely, for the Reason we have Spoke of in the Beginning. For the Effective Quality of the Stars which they have in Universals, and also in Particulars, may be Adapted in Order, Conveniently joining the Mathematical Cause, with the Cause [arising] from the Mixture.

ANNOTATIONS. The first three Paragraphs of this Chapter tend really to shew, how absolutely requisite it is, in all Particulars relating to Astrology in General but in ~~particularities~~ ~~particularities~~

tivities more especially, to have a peculiar regard to Generals; and how Impossible it is without such an especial Regard, to avoid Errors in Judgment common to the Vulgar Astrology. The next nine Paragraphs particularize the Number of Years Attributed to each Planet in its first Order in the Age of Mankind, as first to the ☽ 4, to ♀ 10, to ♈ 8, to the ☽ 19, to ♂ 15, to ♈ 12, in all 68, and thence to the End of Life to ℣.

In the 13th, 14th and 15th Paragraphs the Author tells us that tho' in the Space of Life, we Regard only one Prorogator, yet that for other Particulars relating to Nativities, we are to Direct all the Prorogators for finding out the Times of particular Accidents, and that too, to all Rays and Configurations, as well Mundane as Zodiacal, and Converse as Direct.

The 16th and 17th Paragraphs tend principally to Explain the former. But by the 18th and 19th we are to Observe in Direction (which is to be continued from Birth) that the Star in Exact Ray with the Prorogator, shall be Ruler until the Prorogator meets another Ray; that then the Planet whose Ray it is, shall take the Dominion, and so on. But that if no Planet Aspect the Hyleg exactly, that which casts its Rays before the Prorogator, is to be taken for Ruler of the Time, till another Planet's Ray comes in by Direction. And the Lord of the Term in which the Direction falls, must be considered as a Co-partner in this Dominion. And how these Rulers are Affected in the Nativity must also be considered.

By the General Chronocrators, mentioned in the beginning of the 20th Paragraph, we are to Understand the Rulers of the Times; and by the Annual, the Author Intends Profections, for the taking of which, for every Year from the Birth, add one Sign to the Sign in which the Aphetics are at Birth, and the Sign which ends at the Year desired, is the Sign Profecional for that Year, and the Lord of that Sign is Chronocrator for that Year, viz. So far as the Degrees of that Sign doth reach.

As for Example, If a Prorogator at Birth, be in 15 of ♈, to 15 of ☽ serves the first Year, but the first Six Months are Ruled by ♀, & the last Six by the ☽ and ♈, and so on, For

For Beneficial Profections, Paragraph the 21st, allowing 15 Days for every Month, let a Sign be added for each Month, to the Sign of the Year. So in the Example before proposed, the last 15 of II, and the first 15 of III, shall serve for the First Month: the last 15 of III, and the first 15 of IV, for the second Month, and so on. And for Days, from 15 of II to 15 of III, Rules Two Days and Eight Hours after Birth, &c.

Ingresses Paragraph 22. are no more than the Rays of the Planets by Diurnal motion to the places of Direction of the Hylegical Points, and are Active and Passive.

Ingresses Actives are the Rays of the Active Stars, which by Universal Daily Motion come to the places of the Primary or Secondary Directions and Progressions of the Significators. The Passive are the Rays of the Prorogators by Universal Daily Motion with the Active Stars of Directions and Progressions.

By Active Stars are meant, those to which Power is given to Act, and are put in the place of Promitters as. h, 4, 3, &c.

And this the Author here takes such notice of Ingresses yet he is not to be understood to suppose them of themselves Sufficiently powerful to produce any Eminent Effects, but that when they are made to the Places of the Times, in this Chapter often mentioned, (that is to the places where the Directions in ~~the~~ fall,) they add to the Effects of such Directions either Good or Evil; according as the Stars by whom they are made are Benefick or Malefick, Strong or Weak, and so make the Direction more or less powerful, according as they are of the same or of a contrary Kind, but of themselves their Influence hath no such power over Life, &c. as is attributed to them by some of our Common Astrologers. Of which see more in Mr. Partridge's *Defectio Geniturarum*, and my Introduction to the Ptolemian Astrology now preparing for the Press.

158. 17. 83.

The End of the Fourth Book.

A N
APPENDIX

Concerning

Part of Fortune,

T A K E N

From the *Præmittends* to the *Italian Astrology*.

A N D

Printed at the Latter End of the Last and
Best Edition of *Placidus de Titis his Cœlesti-*
al Philosophy at *Milan* 1675; and from
thence Translated into English, and for the
better Understanding the meaning of *Pto-*
lemy Book 3. Chap. 13. and Book 4. Chap.
2. of the foregoing Treatise concerning Pro-
rogators, Part of Fortune and Riches, And to
Render the Quadruplicate more Compleat,
here Added.

By John Whalley, Student in Physick and Astrology.

Dublin: Printed by J. Whalley, the *Annotator*
next Door to the *Fleece* in St. Nicholas-
street, 1701.

An Appendix Concerning Part of Fortune.

AMONG the many Innovations Regnant in the Common Astrology, there's none more Absurd than the Vulgar way of computing Part of Fortune: for allowing their own Rules (Rightly Used) to be true, yet I know not one Author but Two or Three (who have endeavoured to stick close to the Text of Ptolemy) that have even followed them, which are, *just so far as the Sun is from the Moon, so far the Part of Fortune is from the Ascendant.* And yet in Computing Part of Fortune they neither regard the Latitude or Horary Circle of the ☽, or the Horary Circle of the ☽. Without which Part of Fortune must sometimes be vastly distant from the Truth: but without even so much as once taking the least notice of so notorious an Error, have from one Author to another handed to Posterity, that the True Way of taking Part of Fortune is, to Subtract the Sign, Degree and Minute of the Sun from the Sign, Degree and Minute of the Moon (without regard to her Lat. &c.) and to the Difference add the Sign, Degree and Minute Ascending; and what they say is the Sign, Degree and Minute of Part of Fortune; and this they pretend to have from Ptolemy.

How many Ages this Doctrine past upon the World as Orthodox Astrology I know not, but the first I find of Late Years to take Notice of these Absurdities was Placidus de Cœlis in his *Exarium Robile*; where for Amendment he directs in taking Part of Fortune by Day, To take the Distance of the Sun from the Ascendant, (by Oblique Ascension taken under the Lat. of Birth) and to that to add the Right Ascen-

tion



An Appendix concerning Part of Fortune.

tion of the Moon with Latitude, and that he calls the R. Ascen.
of Part of Fortune. But by Night, he orders the Distance of
the ☽ from the Ascendant to be Substracted from the Right A-
scension of the Moon, and the remainder he call's the R. A.
of Part of Fortune, constituted in the same Parallel of Declina-
tion with the Moon; that is to say, the Part of Fortune thus
taken, will have the same Declination the Moon hath: and
that being known to Direct Part of Fortune (if both be in
one Hemisphere) use the Arch and Horary Times of the Moon:
but if the Moon and Part of Fortune be in Different Hemispheres
take the Complement of the Moons Semi-Diurnal or Semi-Noct-
urnal Arch to 12 Hours, or of her Horary Times to 30 De-
grees, and you have the Arch or Horary Times of Part of
Fortune.

Others concluding this Method for taking Part of Fortune not Sufficiently agreeable to the mind of Ptolemy,
take the Suns Distance from the Horoscope, and the proportional
Distance sought out by the Horary times of the ☽ and ☽
they add to the Right Ascension of the ☽ to gaine the R. A.
of Part of Fortune.

Others againe Supposing this method also forraign to
the advise of Ptolemy, Subtract the R. A. of the Sun
from the Oblique Ascension of the Horoscope, and to the re-
mainder add the R. A. of ☽ to gaine the R. A. of Part
of Fortune.

Ptolemy, says the ☽ ought to have the same Configuration
with Part of Fortune, that the ☽ hath with the Ascendant.
Which indeed with the Italian Astrology before Quoted, I conclude
not duly conformabale to any of the former Calculations, and there-
fore that Part of Fortune ought to be Supputated not in the
Moons Declination, but in its Horary Circle, that it may be as a
Lunar Horoscope, and if it be computed in the Equinoctial Cir-
cle, we shall find it agreeable to the Mind of Ptolemy.

The

4 An Appendix concerning Part of Fortune.

The Canon is this.

If the Oblique Ascension or Oblique Descension of the ☽ in his Horary Circle, be Substracted from the Oblique Ascension of the Horoscope, and the Difference be added or Substracted (as Ptolemy Teacheth) to or from the Oblique Ascension or Oblique Descension of the ☽ in her Horary Circle, the product will be the Oblique Ascension or Oblique Descension of the Part of Fortune in its Horary Circle. Or you will do the same if you Subtract the Distance in the Equator, between the Horary Circle of the ☽ and ☽ from the Oblique Ascension of the Horoscope.

The Oblique Ascensions and Descensions you may find thus. If the Semidiurnal or Seminocturnal Arch, gives the Right Distance of the Planet; what will 90 Degrees of the Equator give? and the Quotient apply to the Right Ascension of the Meridian, thus.

If the Planet be between the Ascendant and M. C. or the I. C. add the Quotient to the Right Ascension, but in the other two Quarters Subtract it, and the Sum or Difference, is the Oblique Ascension or Descension of the Point. then making comparison of the Oblique Ascension or Oblique Descension of Part of Fortune, with the Right Ascension of the Meridian, you may know how many Degrees of the Equator it is Distance from thence. And seeing every House contains 30 Degrees of the Equator, if you cast away so often as you can 30 Degrees from this Distance, you may know in what house Part of Fortune is, and how far from its Cusp. Then take Notice of the Poles Intercepted; between that House in which the Part of Fortune is placed, and the following; and say if 30 Degrees of the Equator, give the Poles Intercepted, how many will the Distance of Part of Fortune give? Add or Subtract the Quotient, to or from the Pole of the House you took the Distance of Part of Fortune from, according as it Recedes from or Draws nearer to the Meridian, and you have the Pole of Part of Fortune; under which in Tables of Oblique Ascension, gain the Degree of the Ecliptick, &c.

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FINIS.

Errata's

Errata's.

READER,

BY reason of the *Strangeness* of this Subject both to my Corrector and Servants whose Compos'd it, together with the Hurry of the Press, and my almost continual Attendance abroad on my Physical Practice, and thereby want of time duly to Oversee it, the following Errata's have escap'd the Press. Some others there may be; but the following are what I observed of any consequence, and what requires Correction before the Book be Read.

In the First Two Books, in the Head of every Page and elsewhere, for Ptolomy read Ptolemy. page 1, line 15 Dese [Following] p. 2 l. 1 for Conjunction read Conjecture. p. 3, l. 17, read Diminished. p. 5, l. 20, read Exactly. p. 8, l. 11, read Body. p. 10, l. 23, for Containers r. Contraries. p. 11, l. 34, for this is not worthy, read for this it is worthy. p. 13, l. 3, read Considerable; *Ibid.* l. 36, read Deficiency. p. 17, l. 27, for it r. yet. p. 20, l. 3, r. Circle; *Ibid.* l. 9, after the words, of $\frac{1}{4}$ and $\frac{1}{2}$, add, the Quadrangle in the Tail is Venerial; partly Saturnine. p. 21, l. 2, read Bootes. *Ibid.* l. 5, read Engonafis. *Ibid.* l. 11, read Ophiuchus. *Ibid.* l. 21, r. is of a like Influence. p. 22, l. 26, r. gone; *Ibid.* l. 27, for Heat r. Moisture. *Ibid.* l. 29, r. Autumn is more Dry because the past Heat. p. 25, l. 28, r. Feminine. p. 26, l. 27, after Events, add it may be propounded without our Exposition. p. 27, l. 18 for made r. apparent. *Ibid.* l. 21, r. of two Right. *Ibid.* l. 24, of a Sexangle. p. 29, l. 18, r. Rantzovius. p. 30, l. 18, after 8, add Smq. Q. Ssq. Bq. p. 35, l. 29 r. Signs. p. 37, l. 13, for Y r. Σ . and l. 14, for Σ read σ . *Ibid.* l. 27, r. chief Dominion. p. 39, l. 4 for occasioned r. accounted. *Ibid.* l. 9, r. Increaseth. p. 41, l. next below the Table, for called read Collected. p. 42, l. 3, r. Ruler. *Ib.* l. 7, r. Signs. *Ib.* l. 14, for a part, read One part. p. 45, l. 4, for several, r. smaller. *Ib.* l. 23, for offered

Erratas.

offered, r. afforded. p. 49. immediately after the last line add, So that it is necessary that they who would speak of particulars and singulars, do first treat of those which are more General. page 50. l. 31. for Properties Observed, read Properties of Nations Observed. p. 5. l. 27. for Mild, r. Middle. p. 53. l. 9. for Asian, read Issican. Ib. l. 28. r. Adjacent. p. 54. l. 11. for certainly, r. reasonably. p. 56. l. 4. after Dancing, add, Lovers of Ornaments because of ♀, and Live simply because of ♂, and perform venerial Congresses openly. Ib. l. 5. for have, read heat. Ib. l. 8. for Heat in, read Heart is. Ib. l. 21. for Lovers r. Observers. Ib. l. 29. after Quadrangle, read, and have Familiarity with the North-West Trigon ♍. ♈. Ib. l. 36. for Jupiter, read Aries. p. 57. l. 26. r. Casperia. Ib. 29. r. Sauromatia. p. 58. l. 7. r. Adonis. p. 58. l. 13. after Exalted, add, and in ♂ his Triangular Sign, that is ♋, ♀ is Exalted. p. 59. l. 2. read Phasania. Ib. l. 17. r. they of Numidia, Carthage. Ib. 35. r. Participating of the Power of the five. Ib. l. 36. for Oriental, r. Occidental. p. 60. l. 5. for Love, r. have. Ib. l. 30. for Order. r. Manner. p. 61. l. 15. for Iriana r. Ariana. Ib. l. 18. after Æthiopia, add, Media. p. 53. l. 12. r. Irradiation. Ib. l. 14. after were, add Building. p. 64. l. 27. for the Evil, read the Accident. p. 67. l. 30. r. Angle. p. 68. l. 3. r. Angles. Ib. 11. read, kinds comprehended. p. 71. l. 28. after Stars, instead of and their weakness, read, and of their strength and weakness. p. 72. l. 15. r. Colliquations. p. 73. l. 18. r. things. p. 75. l. 11. instead of is well, r. will be. Ib. l. 15. for where, r. which. Ib. l. 29. r. affections, p. 76. l. Penult; r. Tubbs. p. 78. l. 17, r. Middle. p. 83. l. 19; r. to the Planets. p. 86. l. 5, r. Colours. p. 88. l. 19, r. Principles. p. 89. l. 30, r. Formation. p. 92. l. 4, after nearest, add Sign. p. 93. l. 13, for vi, r. iv. p. 94. l. 8, for Instigation, r. Institution. p. 95. l. 11, r. Satelites. p. 97. l. 5. r. Configurated. Ib. l. 10. for of, r. in. Ib. l. 14. r. Succedents. Ib. l. 30; for Substitute, r. Constitute. p. 99. l. 21, for Multitude, r. Number. p. 105, l. 9, r. and it is also separate. p. 109, l. 9, for are; r. and. p. 113, l. 6, after like, read and the same. Ib. l. 28, r. between; and

Erratas.

and delectand. p. 117, l. 10, for Demotions, r. Demissions. p. 120, l. 37; for their, r. the. p. 121. l. 30, r. Bones. p. 124, l. 24, for first, r. Fish. Ib. l. 26, and l. 30, r. Elephantiasis. p. 125, l. 11, r. Substance. p. 127, l. 31. r. Judicious & Impetuous. p. 128, l. 31. r. makes. p. 131, l. 26, for Gameful, r. Gainful. p. 133, l. 34, for Ascensions, r. Absconsions. p. 134, l. 11, for. Ascensions, r. Ablications. Ib. l. 21, r. Horison. p. 136, l. 12, for Innumerable, r. Incurable. p. 140, l. 2, after are, add Born. p. 141. l. 13, for an, r. the. Ib. l. 16, 23, and 31, r. Satellites. p. 142, l. 19 and 20, r. Satelites. Ib. 28. r. Cut. p. 144, l. 2, r. Scent. p. 144, l. 20, for with, r. without. p. 145, l. 11. r. Animals, p. 151. l. 6. r. Women. Ib. l. 22, r. Notorious; p. 160, for Anaretick, r. Anæretick.

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